SERMONS

Concerning

GRACE

AND

Temptations.

BY THAT

Reverend and Eminent Preacher,

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Late Minister of the Gospel at *CLUNNE* in the County of *SALOP*.

JOHN 5. 35.

He was a burning and a shining light——

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Order.

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TO THE READER.

Good Reader,

IT *will ſuffice that I ſuggeſt unto thee theſe* Two *things on this occaſion.*

I. *That the* Author *of theſe enſuing* Sermons *was a* Great man *for* Worth *in his Generation.* 1. Great *for* true Holineſs *both in* Heart *and* Life. *Though a perſon of a pleaſant converſation, yet made great conſcience of touching the leaſt ſin. He had a truly tender Conſcience, and withall led a moſt blameleſs life.* 2. *He was* great *in* Parts, *both* natural *and* acquired; *a River of Eloquence did always flow from him, and that without any affectation. He had concocted the ſubſtance of* School-Divinity, *and made it uſeful for his Miniſtry. He was a good* Textuary, *and well acquainted with the* Learned Languages. *He had the command of* Philoſophy, *and other Juvenile* Learning, *even in his Old Age, and made a ſober and ſweet uſe of them in his Miniſtration.* 3. *He was* great *in his* Accompliſhments. *Of a ſweet and ſociable* temper; *ever cheerful, unleſs clouded with the fears of* Gods *Diſpleaſure: Of a gentile and obliging* humour, *fit to converſe with the Greateſt, and yet ready to reſolve the Caſes, and comfort the hearts of the Meaneſt. No man at once more* Heavenly *and yet Humble: It was as rare a thing to hear him ſpeak ill of any man, as it was to hear any man ſpeak*

all of him. 4. *He was* great *in his* Labours, *both in his* Study, *in his* Family, *and in the* Pulpit. *He dwelt in his* Study, *it was his Palace; his book and he ſeldom parted, except at meals, throughout the whole day, unleſs it were to lay out in his Maſters ſervice, what he had been laying in; and ſo* intent *in it, that it was long before he did hear or heed ſuch as were ſent to call him down: And the* matter *of his ſtudies would ſo affect his heart, that he was frequently over-heard by his domeſticks to perfume his Garden with holy* Ejaculations. *And then in his* Family, *he was diligent and ſerious, having the* Scriptures read, Pſalms ſung, *and* Prayers poured *out every day, and* preaching *to his houſhold two or three times in the week (except in Harveſt) for a long time. He frequented the publick Ordinances when he was able, & exacted a conſtant account of the proficience of his* Children *and* Servants *under the Means of Grace; and in particular, he ſeldom omitted a ſolemn* Exhortation *to them on* Saturday *Evening, the better to compoſe and prepare them for the Duties of the* Lords-day. *But he was* Greateſt *in the* Pulpit; *there his* Grace *and* Gifts *did ſhine, like a Star of the* firſt *Magnitude. He did really ſeem to his Hearers to come there like an* Angel *dropt from Heaven. His Eye, his Countenance, his Geſture proper to a Divine Orator. His* Sermons *compoſed of* Learning *and* Piety, *and delivered with ſuch natural* fluency, *and other gracious* Accompliſhments, *that his* Elocution *and* Pronunciation *did equally charm his Hearers; which he would frequently intermix with lively* Apoſtrophes, *ſometimes* God, *ſometimes to* them *that were before him, in a moſt effectual manner. His* Genius *did moſt naturally incline him to deal with ungodly men by way of ſweet* reflexion *and* perſwaſion, *yet upon occaſion he excelled in the* penetrating *and* terrifying *Hypocrites and obdurate ſinners,*

ners, and his Sword was the keener by being dipt in oyl. 5. *He was* great *in* success: *many in* London, *and more in the* Country, *some alive, and some dead, that received their spiritual life, growth, and comfort from God by his Ministry.* 6. Lastly, *He was* great *in his* Afflictions *and* Tryals. *He was reduced in his last years to a narrow* livelihood; *Being no* Plodder *for Riches, nor* Complainer *of Poverty; he had scarce whereon to* live, *much less wherewith to* give *to* six Children *which survived him. And to add to this Tryal, falling from his Horse not long before his Death, he brake his* Leg, *which proved a long and sore affliction; which sad season* Satan *espying, fell upon him with his black* Tentations, *with which he endured many bitter Conflicts; and then he that had comforted many, had need of comfort himself; but* Thanks be to God, who gave him the Victory through Jesus Christ our Lord, *and released him from his Warfare on Earth in the* Sixty-third *year of his life. The modesty of his surviving* Relations *hinders you from a more particular* Narrative *of his Life, which was eminent and exemplary every way. When I have said all, I speak not in Complement, I do but darken his lustre; He was a Man every way above my Commendation.*

II. *That these* Sermons *were exactly* his own, *being transcribed from his* Notes *with all possible care. Being Preach't in the* Country, *they were fitted for his* Auditory, *though you will find they might have gratified more discerning palates: You cannot expect them so exactly* polisht *or* methodiz'd *as those that came out of the* * Authors *own hand, but they may prove as profitable to the* honest and good heart, *who will have occasion to give thanks to that* Worthy Person *by whose* direction *these are publisht; and to beg of* God *to* thrust *more such* Labourers into his Harvest. *In a word, though it be impossible*

* The Gale of Opportunity; and, The Beloved Disciple.

ſible to repreſent them to the eye with that peculiar advantage, wherewith he did it to the ear, yet the ſerious Reader will find herein that which will clear his Underſtanding, ſearch his Conſcience, inflame his Zeal, and ſettle his Comfort: which is the unfeined ſcope and deſire of

Thy Servant for Jeſus ſake,

Richard Steele.

THE MYSTERY OF SAVING-GRACE.

Mat. XIII. 11, 12.

He answered and said unto them, Because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance, &c.

THIS Chapter is made up of *Parables*, with which Christ at this time *Apparel'd* his Sermon to the people: *He spake many things unto them in Parables*, Ver. 3, at which his Disciples wondred, and asked him, *Why speakest thou unto them in Parables*, Ver. 10? *i. e.* Sir, the rude multitude do not understand thee, they cannot see the soul of thy meaning through the body of thy *Parables*: And therefore, *Why speakest thou unto them in Parables?*

His Disciples wonder at it. Where observe an Example of

Ignorance in the Diſciples, they knew not the cauſe why Chriſt ſpake in Parables to the multitude.

Obſ. 1. *Saints are ignorant of the Reaſon of Gods Actions, till he make it known.*

2. *We admire* why *God doth do many things, till he diſcovers the* Reaſon.

3. *Good hearers and Chriſtians are not aſhamed to profeſs and acknowledg their Ignorance.*

Non Pudor eſt, Neſcire aliquid; ſed Diſcere Nolle
Et Pudor & Scelus eſt.———

4. *The Saints are very deſirous to know the Reaſon of Chriſts Actions:* Why ſpeakeſt thou unto them in Parables?

5. *Beginnings of Grace and Knowledg are very earneſt after more: Good hearts are very Inquiſitive and diligent to ask and underſtand the Myſteries of Heaven.*

Dub. 1. And indeed it is a wonder that Chriſt who loved ſouls ſo dearly, and thirſted after their Salvation, who was ſent into the world by his Father to *Unmask* the way to Heaven; and who had before Explained the Law, and taken the *Vizor* off from the face of it, and convinced the Proud, and Preached ſo home to the heart, that he Preacht with Authority: He Preached plainly when he ſaid, *Repent, for the Kingdom of God is at hand:* He preached plainly when he ſaid, *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven,* &c. and now to cloathe his Sermons with ſuch dark Parables, it is a wonder.

Reſp. To this the Lord Jeſus Anſwers, That he therefore preached in *Parables*: *i. e.* darkly and obſcurely, Becauſe he preached in *Judgment* unto ſome that were preſent: He preacht that they *might not* underſtand him.

Dub. 2. But why ſhould his Diſciples admire that he preached *now* in Parables, ſeeing it was *always* his cuſtom to do ſo? And Parables do illuſtrate and clear things more to the underſtanding, than plain phraſes?

Reſp. Chriſt was *wont* to preach in *Parables*, and therefore that is not the Diſciples *Query*, at leaſt not the *meaning* of it, why he did *now* uſe Parables (for he did ordinarily uſe them); but when he did uſe them, he did Explain them; *Luk.* 15. 4-7. and 16. 1-8, 9.

But

But now Chriſt did preach in *Parables*, and *not Explain* them as he was wont to do.

And before we leave this *Query* of the Diſciples, [*Why ſpeakeſt thou unto them in Parables*]? Obſerve further,

Firſt, Their *Charity*.

Secondly, Their *Modeſty*.

1. Their *Charity* and love to the ſouls of others, *Why ſpeakeſt thou* [to them] *in Parables?* They underſtand thee not: they firſt ask Chriſt why he ſpake to them in *Parables*, before they ask him to Explain the *Parables* to them.

Obſ. *Good hearts deſire the Salvation of others, as well as their own:* æque, *though not* æqualiter.

2. Their *Modeſty* towards Chriſt: They do not queſtion Chriſt's *Doctrine*, or manner of Teaching in *publick*, but ask him in private to Explain himſelf, *When he was alone*, Mar. 4. 10. and Mat. 13. 36.

Obſ. *People ought not to queſtion and move doubts againſt their Miniſters Doctrine in publick, but in private; leſt they ſhould by their importunity create ſtirs and tumult, and give to others occaſion of doing any thing unſeaſonably and out of due time: Therefore his Diſciples move queſtions in private.*

We ſhall now deſcend to the words of our Text: *To you it is given to know the myſteries of the Kingdom of Heaven, but to them it is not given: For whoſoever hath, to him ſhall be given, and he ſhall have more abundance.*

To you] The word [*to you*] hath Emphaſis in it: *Vobis & veſtri ſimilibus, To you*, and ſuch as you.

1. To you Elect, for Chriſt ſpeaks of the Elect under the Apoſtles Perſons: *To you it is given to know the myſteries of the Kingdom of Heaven.*

2. [*Vobis* (*omnibus videlicet, Sicientibus*q; *veritatem*) *To you*, *Guilliardi.* who love and thirſt after Truth; to you, that are godly and gracious; the Spirit gives to you, not only to hear and ſee theſe things, but to *know* them, and believe, and feel them in your hearts: And therefore theſe are no *myſteries* to you, but Salvation and truth Revealed.

'Tis given] that is, it comes to paſs,

1. Not [*Caſu*] by chance.

2. Nor [*Neceſſitate*] by neceſſity.

3. Nor [*Natura*] by nature, or natural induſtry: That

you *know the myſteries of the Kingdom of Heaven*: But 'tis *given*.

He diſcovers the *gift* and Grace of God: For, *O man*, What haſt thou which thou haſt not received?

Obſ. *The knowledg of the myſteries of the Kingdom of Heaven, is a Supernatural gift; a gift from above.*

None can underſtand the myſteries of Heaven, but they to whom it is *given*.

The gifts of God are two-fold,

1. The gifts of *Nature*.
2. The gifts of *Grace*.

It was given them by *Nature* that they could hear or ſee: But it was given them by Grace that they ſhould hear the *Goſpel*, and ſee the *Miracles* and *Face* of *Jeſus Chriſt*; but *more Grace* yet, that they could *Receive* the Goſpel, and *Believe* in Chriſt, and *know the myſteries of the Kingdom of Heaven*.

It was *outward Grace* to have the Goſpel given them to hear it, and Chriſt given them to ſee him.

It was *inward Grace* to have knowledg to ſee into the Myſteries of the Goſpel, and to have Faith to diſtinguiſh and apprehend Jeſus Chriſt the Lord of Glory.

There's the *Goſpel of Grace*, and the *Grace of the Goſpel*.

To have the Goſpel of Grace preached to them, and to have Grace to receive the Goſpel, is a double Grace.

The myſteries of the Kingdom of Heaven,] Is a Periphraſis, of the *Goſpel*, and of thoſe things which lye hid in the Goſpel.

Obſ. *The Goſpel is a myſtery. The Doctrines of the Goſpel are myſteries.*

[*Myſterium ſignificat ſecretum aliquod, quod remotum eſt ab oculis, atq; abſconditum, præcipuè verò in verbis: ut cùm aliquid dicitur quod obſcurum eſt, & intellectu difficile, Solemus dicere, hoc myſterium eſt: Subeſt his verbis tectum aliquid & abſtruſum.* ——— *Myſterium* ——— *ſic enim conſuevit appellare Scriptura, quæ præter ſpem, & præter humanam fiunt Opinionem, Ecce myſterium vobis dico, Omnes quidem*, &c. Guilliandus in Loc. ———

1 Cor. 15.

The myſteries of God therefore are *Faith* and the *Goſpel* con-

concerning Chriſt: nay, *Chriſt himſelf* is called a myſtery, becauſe he is a Spiritual thing, and remains hid and covered, till the Spirit unvail him: For whatever the Goſpel preacheth, they are remote from ſenſe and reaſon, that the whole world cannot apprehend them, till they are Revealed by the Spirit. Mat. 11. 25. 1 Cor. 2. 6,7, 8.

You ſhall ſee many *preach*, and many *hear*, that Chriſt was delivered for us to Redeem us; but theſe words are only [*in ore*] in the mouth, not [*in corde*] in the heart: For

1. *Neque ipſi ſuis verbis credunt*] neither do they themſelves believe their own words.

2. *Neque gratiam hanc aliquatenus ſentiunt*] neither do they feel the Grace of the Goſpel.

But to them it is not given,] *Luke* hath τοῖς, *Mark* hath τοῖς ἔξω, *qui foris ſunt, ſive exteris.*] Iuke 8. 10. Mark 4. 11.

To them that are without] By which he underſtands not only them that are ſtrangers all their time from the Kingdom of God, as the *Gentiles*; but alſo all thoſe that have been for a time the *children of the Kingdom*, and by their wickedneſs and unbelief deſerved that a bill of Divorce ſhould be given to them, and *caſt out of the Kingdom.* Mat. 8. 12.

To them that are without] *i. e.* Who only hear with the outward Ear; who hear with the outward Ear as well as *you*, but want *Faith*, and care not for the *Truth*, ſeeking rather their *own* than *Gods* glory, their earthly rather than heavenly Treaſures: *For whoſoever hath, to him ſhall be given, and he ſhall have more abundance*, &c. *Guilliandus.*

1. *To him that hath* [Faith] *ſhall be given* the knowledg of the myſteries of the Kingdom of God, for theſe *cannot* be known without *Faith*: As if he ſhould ſay, *To you* [Apoſtles] who believe in me, as in the *Meſſias*; to you it is given, daily to hear and clearly to underſtand of me the *myſteries of Heaven*: But from the *Scribes* and *Phariſees* that have not, *i. e.* Faith, will not believe in me as the *Meſſias*, God will take from them *That which they have*: *i. e.* That ſlender knowledg of God and ſenſe of Heaven which they have; their Church, Kingdom, Prieſt-hood, Temple, Sacrifices, Country; he will take from them, and make them no people, no Church, no not in outward Profeſſion. *Hilarius ſic Exponit*, q. d. *Habens fidem, myſteria fidei percipiet, at Judæi fidem non habentes, Legem quoque quam habue rant, Perdiderunt.*

2. *To him that hath*] *i. e.* That hath an hearing ear. *Mat.* 13. 12. and *Mark* 4. 24. That is, that bring with them an humble

ble and ſincere affection, namely, a pure deſire of Faith and Truth (which the Apoſtles by the gift of God have) *to them ſhall be given*: *i. e.* I will Explain and clearly open to them *The myſteries of the Kingdom of Heaven*: I will increaſe *their* knowledg, and add beams to *their* Light; but *they that have not*, *i. e.* this pure deſire of truth, but are indulgent to their luſts, and to the pride of their own underſtanding, as the *Scribes* and *Phariſees*; from them the little knowledg which they have ſhall be taken away, and they ſhall be made blind; and therefore it is that I ſpeak not clearly to them, but obſcurely *in Parables*.

Dub. But doth not this prove a *power* in man to do ſomething *naturally*, that he may gain ſomething that is *ſupernatural*? To do ſomething *morally*, to attain the gift of Grace that is *ſpiritual*? And are not theſe words a promiſe, *Facienti quod in ſe eſt, Deus non denegat gratiam?*

Reſ. I anſwer, no, It argues no ſuch thing, it doth not ſpeak a paſſage out of *Morality* through the uſe of natural gifts, into the *ſtate of Grace*: As it appears,

Mat. 13. 11. 1. From the 11*th*, *Ver. To you it is given to know the myſteries of the Kingdom of Heaven.* [*to you,*] *i. e.* To you my Apoſtles and Diſciples, who have more than good nature in you; who have bloſſoms of heaven already in you: to you it is given, *To know*, *i. e.* (to know further, to know more of) *the myſteries of the Kingdom of Heaven*: to you that have the *buddings* of knowledg in you, to you ſhall be given the *ripeneſs* of knowledg in the *myſteries of Heaven*: And then he adds in the 12*th Ver. For whoſoever hath, to him ſhall be given: i. e.* Whoſoever hath the infant and young workings of grace and knowledg (as you have) *to him ſhall be given*, that is, an higher ſtature of grace and knowledg ſhall be given him.

2. From *Ver.* the 10*th*, The Diſciples when they heard the *Parable*, ſaid to Chriſt, *Why ſpeakeſt thou unto them in Parables? i. e.* Why doſt thou preach ſo Obſcurely and Ænigmatically to them? Why doſt thou not open thy ſelf more plainly to them? They are never the better for what thou ſaieſt; neither *they* nor Mar. 4 10-13. *we* underſtand thy meaning: And therefore they without doubt asked Chriſt in private to unlock the Cabinet of the *Parable* to them, and ſhew them the Jewel, or meaning of it: Now ſaith Chriſt, [*to you*, (*i. e.* Who deſire of me ſpiritual knowledg) *it ſhall be given to know the myſteries of the Kingdom of Heaven.*],

For

For whoſoever hath (*i. e.* Such holy deſires (as you have) to inquire and move after the knowledg of Heavenly-myſteries) *to him it ſhall be given* (as it is to you) *and he ſhall have more abundance.*

3. Jeſus Chriſt in the 13*th Ver.* gives his Diſciples an account why he ſpake to the *Phariſees* in Parables, *Becauſe they ſeeing, ſee not: i. e.* They are wilfully blind, they ſee the wood, and yet will not ſee the trees: they ſee my *Works*, and yet will not ſee me to be *Chriſt.*

In ſeeing they ſee not] i. e. *They have ſeen me and believe not.* Joh. 6. 36. They ſee *me* and my *Miracles* with the eye of *ſenſe*, and yet will not ſee *me* with the eye of *faith.*

And hearing they hear not] *i. e.* They hear with the *ſenſe* of the ear, but hear not with the aſſent of the heart: they hear and are convinced, but will not be converted; as you have it in the 15*th Ver. They perceive, but will not receive the knowledg of the truth.* For to *hear*, is to *receive* and *ſubmit* to what we hear: It implies the *affection* with the *Organ.* *Audientes corporis ſenſu, non audiunt cordis aſſenſu.* Auguſt.

Now in oppoſition to them, ſaith the Lord Chriſt to his Diſciples, Ver. 16, *Bleſſed are your eyes for they ſee, and your ears for they hear:* Your eyes ſee me, and are taken with the ſight of me; your eyes ſee me, and your hearts are in love with me: your ſight of me hath wounded you with the *love of eſpouſals* to me: And your ears hear and ſuck in the truths you hear from me. You hear and ſubmit to the Authority of the Word you hear from me: You ſee with an *amorous eye*, and you hear with a *believing ear*: And therefore *to you* (ſaith Chriſt) *it ſhall be given to know the myſteries of the Kingdom of Heaven, but to them it is not given, i. e.* It ſhall not be given: *For whoſoever hath*, (that is, whoſoever hath a Believing eye, and an Obediential ear) *to him ſhall be given to know the myſteries of the Kingdom of Heaven: And he ſhall have more abundance* of knowledg and grace added to him.

4. So that the ſenſe and mind of the Text is this: *Whoſoever hath*, by the gift of God, any true beams of Light, *to him ſhall be given* further Revelations: God will give him *higher* degrees. *Whoſoever hath, to him ſhall be given: i. e.* He gives after he hath given: as a Spring runs when it hath run.

So that the words ſpeak not a word of the Improvement of Nature, but of the gifts of Grace, both in the beginning and in

in the increaſe: *Whoſoever hath*, it is by gift; and whoſoever hath *more*, it is by further gift: So that this phraſe [*whoſoever hath*] ſpeaks a gift, in that he hath: *For what hath any man which he hath not received?*

1 Cor. 4. 7.

The meaning is not then, *whoſoever hath* the improvement of Nature, *to him* ſhall be *given* true *Grace*; but *whoſoever hath* true *Grace* given to him, *to him* ſtill it ſhall be given, *and he ſhall have more abundance:* God will heap favours on them. *i. e.* The beginning of Grace is a pawn of *more* Grace, and every *former* Grace ſhall be a pledg of *future*.

Firſt, God gives Grace, therefore we have it: *whoſoever hath*, then he adds more to it, *to him it ſhall be given.*

1. The words are a Reaſon why Chriſt ſaid to the Apoſtles, *Unto you it is given to know the myſteries of the Kingdom of Heaven: For* (or becauſe) *whoſoever hath, to him ſhall be given*: I pray, mark it, I ſay, It is a Reaſon, not why *natural* men ſhould have Grace given them, but why the Diſciples ſhould have Grace given them.

2. Having, or not having, is to be underſtood of Saving Grace.

Therefore ſpeak I in Parable to them, becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand, Ver. 13. Here Chriſt gives the Reaſon clearly (which he toucht in Ver. 11, *But to them it is not given*) why he ſpake to the *Scribes* and *Phariſees* in Parables, becauſe hearing Chriſt before preach plainly the Kingdom of Heaven, they would not underſtand, nor believe, nor obey him: *Hearing, they would not hear.*

And ſeeing his *Holineſs* and his *Miracles*, they would not believe nor receive him for the *Meſſia*: Thus *ſeeing they would not ſee*: And therefore they deſerved that Chriſt ſhould now preach in obſcure and cloudy Parables to them.

3. We ſee then the cauſe of Chriſt's preaching in Parables, was the *obſtinacy* of ſome who were preſent; and they were not meer ſimple men, unlearnd men, but the *Scribes*, and *Phariſees*, and *Prieſts*, who follow Chriſt only to carp at, and catch him. (2) To deride him; and he was not to give holy things to *Dogs*: From *theſe* the myſteries of Heaven were juſtly vailed, becauſe in *ſeeing* and *hearing* they did *not*, and would not *ſee*, nor *hear*, and *underſtand*: Obſerve hence,

Obſ.

Obſ. *Such minds as hearers bring to Chriſt, ſuch Sermons doth he preach to them.*

Becauſe they *would* not underſtand, they *ſhall* not: When they will not underſtand thoſe things that are clear and manifeſt, Chriſt involves his ſpeeches in darkneſs; becauſe the Diſciples do *plainly* and *honeſtly* receive what is given, they are worthy, *i. e.* counted worthy, to whom more ſecret myſteries ſhould be Communicated.

Obſ. *As it is the mercy and gift of God, that ſome hear and underſtand what they hear; ſo it is the dreadful judgment of God, that ſome* in hearing, hear not, nor underſtand.

Having travel'd thus far in the Explanation of our Text, we now arrive at the ſeveral *Theſes*, or *Doctrines* contained in it; upon which we will lay the Structure of the following Diſcourſe.

1. Doct. *The matters of the Kingdom of Heaven are Myſteries.*

2. *It is a matchleſs and bleſſed Priviledg to know the Myſteries of the Kingdom of Heaven.*

3. *The Divine knowledg of the Myſteries of Heaven is given to ſome, not to others.*

4. *Where there are beginnings of true Grace, though never ſo weak, God makes rich additions of more.*

Of theſe we will treat in order as they lye before us.

1. Doct. *The matters of the Kingdom of Heaven are Myſteries.*

1. *Jeſus Chriſt* is a great Myſtery: The *Creator* became a *Creature*: He who *made Man*, was made *Man*: He was *born* of the *Virgin* Mother, and yet *made* his *Mother*: He that was the *Father of Eternity*, was *born in time*.

He never *offended* his Father, and yet was the *greateſt offender* in the world: *A ſinner*, and *no ſinner*: *For he knew no ſin*, and yet *was made ſin for us*.

He was *David*'s Son, and yet *David* called him *Lord*. Mat. 22. 42, 43.

2. *Juſtification* by Jeſus Chriſt, is a great Myſtery.

There is a *Curſe* denounced againſt them that break the *Law*: and yet the Saints are *not curſed*, though they never kept the *Law*. Gal. 3. 10.

The Saints *cannot* be Juſtified by the *Law*, and yet the *Law cannot but* Juſtifie them. Gal. 5. 23.

1 Tim. 1. 13. There's nothing hinders Acceptance but *Sin*; yet *Sin* doth not hinder their Acceptance.

3. *Faith* is a Myſtery. The Apoſtle ſaith, *Faith is the ſubſtance* [or *ſubſiſtence*] *of things hoped for, and the Evidence of things not ſeen.* *See* and not *ſee*; things not *ſeen*, and yet Faith *ſees* them; Things *to come*, and yet makes them *preſent*, and gives them *preſent Being*; It is a Myſtery: *Chriſt* was born ſome thouſand years after *Abraham*, and yet *Abraham ſaw his Day.*

Heb. 11. 1.

John 8. 56.

By Faith Moſes *ſaw him that is Inviſible*, ſaith the Text: [*Inviſible*] and yet *ſaw him*, It is a Myſtery; He ſaw him by *Faith*, who could not be ſeen by *Senſe.*

Rom. 4. 18. It is ſaid of *Abraham*, *that againſt hope, he believed in hope.*

4. *Regeneration* is a Myſtery: That a man ſhould be *born again*, and yet not enter *into his Mothers Womb*, it is a Myſtery: *How can a man be born when he is old?* (ſaith *Nicodemus*) *Can he enter the ſecond time into his mothers Womb, and be born?*

John 3. 4.

So *Converſion* is a Myſtery; That a man ſhould be the *ſame*, and not the *ſame*; the ſame man for *ſoul* and *body*, and yet not the *ſame* in regard of ſupernatural Life and Being put into him; It is a Myſtery:

To ſee a mans *Judgment* and *Affections* turned backward; He that was *proud* before, now turned *humble*; and he that was *ambitious* before, now deſpiſe the *vain* World, it is a ſtrange Myſtery: The men of the World ſtand wondring at it (as the *Iſraelites* did at *Saul*: *Is Saul alſo among the Prophets?*) And the Church admired at *Paul.*

1 Pet. 4. 4.

Act. 9. 21.

5. *Humility* is a Myſtery: The Saints know themſelves to be *Kings*, and yet refuſe not to be every mans *Servant.*

To lye loweſt, is the only way to riſe higheſt: *Whoſoever ſhall humble himſelf, the ſame is the greateſt in the Kingdom of heaven: But whoſoever doth exalt himſelf, ſhall be abaſed.* *Videte magnum miraculum, &c.* ſaith *Auſtin*; See here a great miracle; God is on *high*; and yet the *higher* thou lifteſt up thy ſelf, the further thou art from him; and the *lower* thou humbleſt thy ſelf, the *nearer* thou art to him.

Matth. 18. 4. Matth. 23. 12. *Auguſt. de Temp.*

The Angels, thoſe *great Courtiers* and *Princes* of Heaven, ſuch is their humility, they become *Miniſtring ſpirits* to the Saints;

Saints; ſurely the Angels humility is a Myſtery.

Again, That a man ſhould uſe the World, as if he did not uſe it: *weep*, as if he did not *weep* [*weep* and *not weep*], *rejoyce*, as though he *rejoyced not* [*rejoyce*, and *not rejoyce*]: *And they that* buy, as though they *poſſeſſed not*; [*buy*, and *not buy*] that they that have *Wives*, be as though they had *none*, [*married*, and yet *unmarried*], it is a Myſtery. 1 Cor. 7. 29, 30, 31.

6. *Self-denial* is a Myſtery: For take a Saint, there's no man *denieth* himſelf ſo much as *he*; and yet there's no man *ſeeks* himſelf ſo much as *he*. 1 Cor. 9. 27.

7. *Affliction* is a Myſtery: That God ſhould *kill his people*, and yet *love them*, and put them in his boſom; it is a Myſtery.

Again, *Perſecution* for Jeſus Chriſt is a Myſtery: *That whoſoever will ſave his life, ſhould loſe it* [*ſave*, and *not ſave*]: *and whoſoever will loſe his life for my ſake, ſhould find it*; [*loſe*, and *not loſe it*], it is a Myſtery. Matth. 16. 25.

That a man ſhould *hate himſelf*, and yet *love himſelf*; nay, *love* himſelf *beſt*, when he *hates* himſelf *moſt* for God, it is a Myſtery.

8. *Patience in Affliction*, is a ſtrange Myſtery; for a man to ſit down *cheerfully*, and be *content* with his *Condition* in all *changes* and *varieties*, is a Myſtery: That a man ſhould be *toſſed, and moved up and down*, and yet be *unmoveable*, it is a Myſtery: To be at *home*, and yet to be a *Stranger*, and a *Pilgrim* in his own *Houſe*, and among his own *Children*, is a Myſtery.

And therefore, ſaith St. *Paul*, *I know both how to be abaſed, and I know how to abound*; *every where, and in all things I am inſtructed* [The word is, Μεμύημαι, *Inſtituor in ſacris*, i. e. I am inſtructed in this Myſtery; Μυεῖν τὰς ἐνδείας, Τοῦτο δὲ ἴσι διδάσκειν τὰ καλά, *Diodor. Siculus. Inſtituo in ſacris, Paſor*], I am inſtructed in this Holy Myſtery, *both to be full, and to be hungry*; *both to abound, and to ſuffer need*. Phil. 4. 12.

9. When God is *deſtroying* his Church, he is *multiplying* his Church; when he is *pulling her down*, he is *ſetting her up*: As when you ſee a man pulling down an *old* or *deformed* houſe; you ſay, ſurely he is building up a *fairer*: when a Taylor is ripping the Cloath, and cutting it into *ſhreds* and *pieces*, he is making a comely *Garment*.

Again, Sometimes when a Sinner is galloping in the high way of *Sin* and *Hell*, he is in his way of *pardon* and *ſalvation*: God meets him in the way, and makes his way *from Heaven*, his way *to Heaven*: As *Paul*, when he was going to *Damaſcus*, went (in *his* Intention) to undo the Saints, but went (in *Gods* Intention) to be made a Saint. Acts 9.

Doct. 2. *It is a matcheleſs and bleſſed priviledg to know the Myſteries of the Kingdom of Heaven.*

In my Diſcourſe upon this ſubject I ſhall (through Divine aſſiſtance) ſhew you,

1. What are the *Myſteries* of the Kingdom of Heaven?
2. Why it is ſuch a Priviledg to know the Myſteries of the Kingdom of Heaven?

1. What are the Myſteries of the Kingdom of Heaven?

1. They are *Latent* and ſecret things; they are *hidden treaſures*; and therefore are they called *Myſteries*: Τὰ μυςήρια: Now Μυςήριον ſome derive from Μυω, which is [*Claudo*] to ſhut up under ſecrecy.

For ſecret things are not ſpoken, but lockt up in the heart. But I rather think, that Μυςήριον comes from מסתרים—— whoſe root is סתר to hide, or keep cloſe: And from the ſame word סתר came *Saturnus*, who hid himſelf in *Italy* (as the Poets Fable) which was therefore called *Latium*.

Upon this account are the matters of the Kingdom of Heaven called *Myſteries*, becauſe they are unknown to Nature, they are hidden, till they are revealed: *Man* could never have *known* them, had *God* never *revealed* them: And though they are revealed, yet they are ſtill Myſteries to carnal men who hear the Goſpel, and yet do not underſtand it.

2. They are excellent and ſtately things, becauſe they are the Myſteries of the *Kingdom of Heaven*: They are high Myſteries, for they are Myſteries of a Kingdom, and of the higheſt Kingdom too, for they are the Myſteries of the Kingdom of Heaven. Never were there any ſuch Myſteries of State as theſe: and truly, they that are acquainted with them, are of *Gods Privy-Council*.

Thus you ſee why they are called Myſteries:

But what are they?

They are the *Plot* or *Deſign* of Gods wiſdom which he hath contrived in order to Mans ſalvation, the *ſacred Principles* and

and *Doctrines of Chriſtian Religion:* the *Plat-form* and *Draught* of his Will, according to which he will ſave Man. For the Church is ſtiled a Kingdom, and Jeſus Chriſt is the King; and the *Laws* of this Kingdom are Myſteries, becauſe it is a ſpiritual Kingdom, the Kingdom of Heaven; they are Laws of an higher and more ſublime nature, than the Laws that any worldly Kingdom hath.

If the *Common Law* of *England* be a Myſtery to ſilly Countrey-men; what are the *Imperial Laws* of the *Crown* of *Heaven?*

More particularly,

1. The *Incarnation* of *Chriſt* is called a Myſtery: *Without controverſie great is the Myſtery of godlineſs, God manifeſt in the fleſh.*

This is a Myſtery, not only *not known* by Nature, to humane Reaſon, but being known and revealed, *far tranſcends* the conception thereof. We do not ſo much believe it by our underſtanding, as underſtand it by our belief. 1 Tim. 3. 16.

This is the Myſtery of all the Myſteries; the *Maſter-piece* and *flower* of all the reſt.

2. The *Union* and conjunction of *Chriſt* and the *Church*, *Paul* ſaith, *This is a great Myſtery, and I ſpeak* (ſaith he) *concerning Chriſt and the Church*; that Chriſt and his Church ſhould be Man and Wife! that there ſhould be a conjugal oneneſs between them! that a perſon of ſuch *Majeſty* and *Diſtance* ſhould marry ſo poor a Bride, and make her his Queen!

2. Why is it ſuch a Priviledg to know the Myſteries of the Kingdom of Heaven?

Reaſ. 1. Becauſe Knowledg is wondrous deſirable, and ſatisfactory to the Nature of man: for man is a rational creature, and therefore deſires to know all things that are knowable: There's a rational deſire in man breathing after Knowledg: Knowledg is (as it were) mans *Element*, wherein he *breathes* and *lives:* as *ſenſe* is the *Element* of bruits and beaſts, they wallow in *ſenſe*, and walk within the circumference of *ſenſe*, higher they cannot go: ſo *Knowledg* is the Element of man, his *native air* (as it were) wherein he is born and bred, and which he ſucks in delightfully: The air of Knowledg is wondrous pleaſant to man; and therefore he loves to take the air, read Books, and ſearch after Knowledg.

Reaſ. 2. The Knowledg of the Myſteries of Heaven, is a Knowledg that will *ſave* thee. It is [*Scientia ſcientiarum*] the

the ſcience of ſciences, the Knowledg of all Knowledges: it is a Knowledg that will ſave thee, and do thee moſt good, and ſtand thee in the greateſt ſtead; it is a Knowledg that will do thy ſoul good, a Knowledg that will put thee into Heaven: It is the *Object* that makes the Knowledg: Knowledg derives its Excellency from its *Object*; Therefore ſaith *Paul, I count all things but loſs and dung for the excellency of the Knowledg of Chriſt Jeſus my Lord, that I may be found in him.* The Know-
Phil. 3. 8, 9. ledg of natural things, leaves thee but a natural man, a well-poliſhed natural man; but the Knowledg of Chriſt makes thee a Saint; the Knowledg of *Jeſus ſaves thee from thy ſins*; the moſt exquiſite Knowledg of all natural things leaves thee in thy ſins, but the Knowledg of *Jeſus Chriſt ſaves thee from thy ſins*: And therefore ſaith *Paul, I determined not to know any thing among you, ſave Jeſus Chriſt and him crucified*: Becauſe *Paul*
1 Cor. 2. 2. knew, that no Knowledg would ſave himſelf, and no Knowledg he made others know, would ſave them, but the Knowledg of *Jeſus Chriſt and him crucified.*

If all the men in the World were wounded, and lay at the point of Death, and there were but *one herb* in all the World that would heal them; How would they all ſend abroad to know that one Herb, and to know the virtue of it, and how to uſe it, and apply it? How happy would they count themſelves in the Knowledg of it?

My Beloved, All the Men and Women in the World are wounded, they are wounded to death, and lye gaſping for life; and there is but one Herb in all the World that can heal and ſave them, and that is *Jeſus Chriſt*, whoſe *Divine nature* did grow out of the boſom of *God the Father* from all Eternity, and whoſe *humane Nature* did grow out of the ſanctified Womb of the *Virgin*; Oh! how precious ſhould be the Knowledg of *Jeſus Chriſt* then unto you? Surely it is the greateſt priviledg to know *him.*

3. *Grace begins* in *Knowledg*, in the Knowledg of the Myſteries of the King dom of Heaven, as the ſtream begins in the ſpring: for *Knowledg* is the ſpring of *Grace*: the Knowledg of God is the ſpring of our *Love* to *God*: the Knowledg of the *Power* and *Truth* of God, is the ſpring of our *Truſt* in God.
Pſal. 9. 10. *They that know thy name, will truſt in thee.*

Knowledg that *ſaves* us, is not a bare notion of God, it knows his

his *power*, and therefore *fears* him; knows his *juſtice*, and therefore *ſerves* him; knows his *mercy*, and therefore *truſts* him; knows his *goodneſs*, and therefore *loves* him.

Reaſ. 4. Becauſe it is a Knowledg above the reach of Nature; to know the Myſteries of Heaven is beyond the *ſphear* of Nature and Reaſon. *They are fooliſhneſs to the natural man, neither can he know them, becauſe they are ſpiritually diſcerned.* 1 Cor. 2. 14. Natural men cannot know *ſupernatural* Myſteries: Carnal reaſon cannot apprehend *ſpiritual Objects*.

Surely they are ſome *rare* and *ſtately* things that ſtand thus aloft *above* the reach of Reaſon: For mans Reaſon is an *Eagle*, and flieth high, and therefore theſe Myſteries of Heaven muſt needs be ſome *high* and *glorious* things, which mans *reaſon* ſoaring upon its loftieſt wings, cannot attain unto.

Reaſ. 5. Becauſe *few* do know them: we count that a great Priviledg, which is committed but to a *few*: and that's the ſignification of the word [*Privilegium*].

Reaſ. 6. Becauſe they are *Myſteries*, *i. e.* hidden and ſecret things: Now, to know *not plain* and *common* things, but to know *Myſteries*, we count it a great Priviledg: How did the *Philoſophers* ſtudy to know the Myſteries and *ſecrets* of Nature? and in what Honour were they had, becauſe they knew them? What a priviledg is it then to know the Myſteries of Heaven?

And becauſe they are ſuch *deep* and *rare* Myſteries, the Angels themſelves deſire [παρακύψαι] to *peep* into them.

Reaſ. 7. Becauſe they are Myſteries of *God*; and is it not a ſuperlative priviledg to know the Myſtiries of God? A man counts it an high priviledg to be of a Kings *Privy Council*, and to know his *Royal ſecrets*. What a point of Honour is it then to know the Mind and Myſteries of the great God, and have his Divine ſecrets communicated to them. God can do no more, unleſs he ſhould make us God: They that know the Kings ſecrets, are next unto the King himſelf: So doth God make them that know his *ſecrets*, next unto himſelf. Firſt, God makes all his ſecrets immediately known to Chriſt, and Chriſt is next to God; and Chriſt made known his ſecrets to the Apoſtles, and they are next to *Chriſt*. 1 Pet. 1. 12.

Reaſ. 8. Becauſe the Myſteries of Heaven are *lovely* things to ſee to; they are bright beauties, and exquiſite rarities to look upon.

God

Pſal. 27. 4. *God* is a *lovely* and beauteous thing; therefore ſaith *David*, *One thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord.*

His beauty is ſuch, that if we could but ſee ſome little of it, it would *enamour* and *raviſh* our hearts; 'twould wrap us into ſuch an *Extaſie* and *Admiration* of *him*, that all other (even the moſt excellent) things would appear to be but *baſe* to him: For,

Firſt, *God* is the *only ſatisfactory Object* of mans Knowledg: The Knowledg of all other things (could you behold them all with one *intuitive Act*) is but an *hungry*, *beggarly* Knowledg, a *ſick Knowledg*, till thou know *him*: The ſoul of Man, her Appetite is never filled, nor ſatisfied, till ſhe know *God*.

When I read ſome Authors, and view their Ignorance of God, I cannot but ſit down and ſay, Oh! what a Priviledg is it to know God! I will give you an Inſtance:

Lib. 2. Cap. 7. *Quiſquis eſt Deus, ſi modo eſt Alius, &c.* *Irridendum verò agere curam rerum humanarum illud quicquid eſt ſummum: Ibidem* *Annè tam triſti atque multiplici Miniſterio non pollui credamus, Dubitemuſvè. Ibidem.* *Verùm in his Deos agere curam rerum humanarum credi, ex uſu vitæ eſt. Ibidem.* *Verùm in his Deos agere curam rerum humanarum credi, ex uſu vitæ eſt. Pænaſquè Maleficiis aliquandò ſeras (occupato Deo in tanta mole) nunquam autem irritas eſſe: Ibid.*

Pliny, A man of *vaſt parts*, who writes the *Hiſtory* of Nature; and you would think he had fathom'd the very bottom of Nature; yet when he comes to ſpeak of God, ſaith he, *God, whoſoever he be, if haply there be any other but the World.*

Again, ſaith he, *That the chiefeſt Power, whatſoever it is,* (meaning God) *hath care of mankind, or of mens affairs, is a thing to be derided or ſcorn'd at.*

What dreadful darkneſs is this! How *uncomfortable* to us, that we have no God to mind our Conditions, or manage our Events!

And his Reaſon is this (as poor as his Aſſertion), *Can we believe, that he ſhould not be polluted with ſo ſordid, or baſe, and ſo troubleſome a ſervice?* As if the Sun cannot ſhine upon a dunghil, but it muſt be defiled.

And yet afterwards he ſaith, *Howbeit to believe, that the Gods have care of mens Eſtates, is uſeful and expedient for this life.*

Whether he ſpeaks this, being forced by Conviction, or out of Pollicy (to keep men within Bounds) rather than of Faith, I know not, though I conceive the latter by his following words: *To believe that the Gods have care of mens Eſtates, is uſeful for*

this

this life; As alſo that the puniſhment of Malefactors is ſometimes late (becauſe God is buſily employed otherwiſe in ſo vaſt a frame as this World is) but never miſſeth in the end.

Where you may ſee how poor an opinion he hath of God, as if he were forced to put off the puniſhment of Sinners out of neceſſity, becauſe *he could not have while*; could not do many things at once, his affairs being too great for his head.

But he goeth on, and ſaith, *That the chief comfort that man hath for his imperfection and weakneſs of nature is, That even God himſelf cannot do all things.* *Imperfectæ veroin homine naturæ præcipua ſolatia, nè Deum quidem poſſe omnia: Ibidem. Nam nec ſibi poteſt mortem conſciſcere, ſi velit —— Nec mortales æternitate donare, nec revocare defunctos; nec facere, ut qui vixit, non vixerit, qui Honores geſſit, non geſſerit, nullumque habere in præterita jus, præterquam Oblivionis: Neque (ut facetis quoque Argumentis Societas hæc cum Deo copuletur) ut bis dena Viginti non ſint, Ac multa ſimiliter efficere non poſſe; Per quæ Declaratur haud dubiè Naturæ Potentia, Idque eſſe quod Deum vocamus: Ibidem.*

And he doth Inſtance in ſome things very ſadly, That God *cannot* [*Mortales æternitate donare, aut revocare defunctos*] Crown mortal men with everlaſting life, nor recal or raiſe the dead; which ſpeaks his own miſerable Condition. And ye Saints of God, if this were truth, then *ye* alſo *of all men are the moſt miſerable.*

But he doth inſtance alſo in other things which God *cannot* do, and which we grant. For we ſay, That God cannot do thoſe things which imply *Contradiction.* And theſe things God cannot do, not becauſe he is not *Omnipotent*, but [*Quia Prædicatum Repugnat ſubjecto*] becauſe the *Prædicate is Repugnant to the ſubject.* Thus God (to uſe his own Inſtances) cannot bring to paſs, that one who lived, did not live; or he that bare Honourable Offices, was not in place of Rule and Dignity. God cannot make things that are paſt, not to be paſt. And he goeth on to *break a jeſt upon God* in theſe things: For ſaith he [*Ut facetis quoquè Argumentis ſocietas hæc cum Deo copuletur*] That by *Facetious and merry Arguments we may prove our Fellowſhip therein with God, he cannot cauſe that twice ten ſhould not make twenty. Whereby without doubt* (ſaith he) *is proved the power of Nature, and that it is ſhe, and nothing elſe, which we call God.*

Thus doth this *great Man* (for want of Divine Knowledg)

advance *Nature* into the Throne of *God*, and degrade God ſo low as to be nothing elſe but *Nature*: How was he benighted in dark and dreadful Ignorance!

Do you not by this time ſee, That it is a moſt ſuperlative Priviledg to know *God?* And indeed it is ſo, if we would
John 17. 3. believe but Scripture, *This is life-eternal* (ſaith Chriſt) *to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

God himſelf is the great Soul and Excellency of all the Myſteries of Heaven; all the reſt are but ſo many *lines* that lead us to *him* the *Center:* he is the *root* of all the Myſteries of Heaven, and the *Ultimate end* of them all; were it not for *God*, they would all be worth nothing.

Heb. 1. 3. 2. *Jeſus Chriſt* is a lovely thing: *The brightneſs of his fathers glory, and the expreſs image of his perſon:* All the beauty and glory of *God* is *engraven* upon *Chriſt*: he is a lovely thing. He was a *ſweet flower*, planted in the Womb of a Virgin, and grew out there without the leaſt ſpot of ſin. Surely, as *man*, he is a very lovely thing, how much more as he is *God*, ſhining with the ſame Rays of Glory that God hath!

But is not Chriſt a lovely thing as our Mediatour? Do you not love to look upon him *ſitting at Gods right hand*, and *pleading* your *Cauſe* for you? How lovely is he in this Office?

3. Juſtification by *Chriſt* is a lovely thing: It is a glorious Garment, and beauteous Robe; more beauteous than the Righteouſneſs of the moſt holy Angels: Whoever puts it on, are as pure as if they had no ſpot or dirt of ſin upon them.

4. Pardon of Sin is a lovely thing: every Saint longs to have a *ſight* and *taſt* of it: it made the *poor woman* that came in *weeping*, to go out *rejoycing* from *Jeſus Chriſt*, [*Her ſins which are many are forgiven her*], it was the moſt golden day that ever came over her head.

5. Peace of *Conſcience* is a lovely thing: The Saints are raviſhed with the *ſweetneſs* of it: it grows like a Roſe in their boſoms (when 'tis once planted there) and they can never ceaſe ſmelling at it: it fills their ſenſes with *delicate Odour*, and makes them look *freſh* and *green* all their days.

Reaſ. 9. It is a tranſcendent Priviledg to know the Myſteries of the Kingdom of Heaven, if we conſider how unworthy

we

we are to know them; unworthy to have ſuch Jewels hang at our ears; unworthy to have *ſuch Wine* put into our *old Bottles*; and to have ſuch *golden Mines* grow in the *earthy Bowels* of our Minds and Underſtandings. As the Apoſtle ſaith, *We have this treaſure in earthen veſſels.* The Myſteries of the Goſpel are Gods *Treaſures*, and we are but poor *earthen Veſſels*, unworthy to have ſuch *Divine treaſures* put into ſuch *earthen Caskets*, ſuch *Oyſter-ſhells*: The Angels, thoſe golden Veſſels and Velvet-Caskets, think themſelves unworthy to have his Myſteries and Treaſures put into them, unworthy to know him, and ſee him; and therefore the *Seraphims*, each of which had *ſix Wings, with two they did flie*, to ſignifie [*Celerrima Miniſteria*] the ſwiftneſs of their Miniſtry; and *with two did cover their faces*, as men do when they look upon the *Sun*, to ſignifie, That they cannot *endure* the ſplendor and brightneſs of *Gods* face; and withal, that they are *unworthy* to ſee his face; and *with two they did cover their feet*, that is, their ſecret parts, for ſo doth the word [*feet*] ſignifie in *Scripture*, not only our *feet* wherewith we go upon the ground, but the *ſecret* and *unclean parts* of Man.

2 Cor. 4. 7.

Iſa. 6. 2.

Iſa. 7. 20.

The *Angels* therefore appearing in the ſhape of *Man*, did cover thoſe parts, not as if there were any *ſtain* of *ſin* upon thoſe bleſſed Creatures, but as aſhamed of their *perfections*, as *imperfections* in compariſon of God's *infinite* and *incomperable perfections*.

If the *Angels*, how much more are *Men*, who are *Sinners*, unworthy to know God in *Jeſus Chriſt*?

We ſhall now paſs to the Application of this Doctrine: And firſt,

Uſe 1. *Prize* then the preaching of the Goſpel: that's the looking-glaſs in which you behold the Myſteries of Heaven.

1. It lays open the Myſteries of Heaven to you: there may be a great deal of Riches wrapped up in a Treaſury, but this opens and unlocks the Treaſury: The Miniſtry of the Word is ordained to lay open the Treaſure to Gods People, that they may know what Riches they have by *Jeſus Chriſt*.

There be rich Mines in the Scripture, but they muſt be digged up: The Miniſtry ſerves to dig up thoſe Mines, and

lay them open above-ground, that the Saints may ſee them, and be in love with them.

2. The Preaching of the Goſpel caſts the *ſweet ſavour* of the Myſteries of Heaven abroad the World, and renders them lovely.

As the *Woman* that brought her Box of Oyntment to anoint the Lord Jeſus with it, when ſhe opened the Box, the room was filled with the Odour of the Oyntment: were not the Box opened, the Oyntment would not ſmell: ſo the preaching of the Word, is the opening of the Box.

The Goſpel (which is a rich *compound* made up of the *Fragrant ſpices* and *Myſteries* of Heaven) I ſay the Goſpel is a Box of ſweet Oyntment, and the Preaching of it is the opening of the Box; if it be not opened, it caſts not its ſweet ſavour abroad the World. The publiſhing of the Word, is the opening of the Box, and the caſting of the perfume of it abroad the World: Hence ſaith the Apoſtle, *Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the SAVOUR of his Knowledg by us in every place.*

2 Cor. 2. 14.

3. The preaching of the Goſpel applies the Myſteries of Heaven to mens Souls in particular: It diſtributes the portion to every Child of God: The Miniſters of God are the *Stewards* of God to diſtribute the Myſtery of comfort, and the Myſtery of pardon, and peace, to whom they belong: Now where there is an equal and convenient diſtribution of the portion to every one, this makes the Ordinance of God ſo beautiful, and the Myſteries of Heaven ſo delicious; this makes the people taſte them, taſte the Myſtery of comfort, and the Myſtery of peace and pardon; when the *Waters* of *Life* are derived from the *ſpring* of the *Scriptures*, to every mans particular uſe, they taſte them, and reliſh them.

And 'tis this that makes the Word in the Application of it ſo ſweet a thing: I ſay the Word in the Application of it is a ſweet thing; for *good things*, the nearer they are brought home, the more delightful they are; as a Roſe on the Tree is a ſweet thing; whether you ſmell it, or ſmell it not, 'tis ſweet; but if it be brought home to you, and put into your boſom, then you ſmell it ſweet: So the Myſtery of peace and pardon, as it grows upon the Tree of the *Promiſe*, is a ſweet thing; but if the Hand of *Application* bring it home to you, and put

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in thy boſom, there thou art ſweetned with it.

Uſe 2. *England*! See thy priviledg: God hath revealed to *thee* the Myſteries of the Kingdom of Heaven.

Ah *London*! See thy priviledg: Thy *Fleece* is wet with the dew of the Myſteries of Heaven: Thou art *Goſhen*, when the greateſt part of the Kingdom is *Egypt*, *dark Egypt*.

And the rather (oh *England*!) ſee and prize thy priviledg [*The Myſteries of the Kingdom of Heaven*] leſt God remove them, leſt God depart from us.

The Glory of God departed out of the Temple before the Deſtruction of *Jeruſalem*; ſo the Glory of God departs from a Church, the Beauties and Excellencies of God remove, when we eſteem them not.

And if any thing in the World make God to leave a Church, as he left the Jews, and as he may leave any particular Church, it is becauſe there is not a prizing of the Heavenly Myſteries we have.

For however *we* eſteem theſe things, God ſets an high price upon them; and if we do not, God will deprive us of them, and of the Power and Beauty of them.

Uſe 3. Oh the love of God that will communicate the Knowledg of himſelf unto us; that is not *content* we ſhould know any thing, unleſs we know *him*!

1. He knows *himſelf* to be our *chiefeſt good*, and therefore knows that the Knowledg of *all other things* would do us no good; without the Knowledg of himſelf.

All the *Creatures* are but his *Servants*; the Sun, Moon, and Stars, are but the Creatures and Servants of the *High God*; and to know *them*; and all their *motions*, would not advantage us, unleſs we know their *Maſter*. As a man that is ambitious of Honour, and high places, he uſeth acquaintance with a Kings *Servants* but as an *Introduction* to acquaintance with their *Lord* and *Maſter*: He knows that the *Donation* of Honours, and *Collation* of places and offices, is in the hand of the King, and therefore to know his Servants will do him no good, only the Knowledg of the King himſelf: So *God* is the Fountain of Honour and Glory, all the Creatures have but a Glory *Derivative* from God; they can *confer* no Glory on their fellow-Creatures, and they will part with none of their own: There's no Creature will part with its Glory, or loſe its Glory, to

con-

confer it on thee: The Sun will not loſe its Light and Place in the Heavens to tranſlate it to thee: if they would, it is not their own to diſpoſe of.

Beſides, the Sun may ſhine upon thee, but cannot ſhine Peace of Conſcience into thee. The earth may afford thee *Wine* and *Oyl*, but cannot yield thee the grapes of ſaving joy, and the Oyl of gladneſs to anoint thy ſoul with.

To know any thing, the Knowledg of *Jeſus Chriſt* would be of greateſt worth unto thee; and yet to know *Chriſt*, would not advantage thee, but as a *means* and *door* to let thee in to acquaintance with *God* himſelf: The Knowledg of *Chriſt* would not ſave thee, did not the Knowledg of him lead thee into the Knowledg of, and acquaintance with God himſelf. And
John 14. 6. therefore ſaith Chriſt, *I am the way*, [not the end] *no man comes unto the Father, but by me:* Thou muſt not *terminate* the Knowledg of Chriſt, in *Chriſt* himſelf; but uſe it as a *Medium* and *Way* to bring thee to the Father. Therefore ſaith the
1 Pet. 1. 21. Text, *Who by him do believe in God that raiſed him up from the dead, and gave him Glory, THAT YOUR FAITH AND HOPE MIGHT BE IN GOD.*

2. It is a wondrous priviledg that any man affords us, to let us know him, and to be intimate with him: What can he do more, than to unvail himſelf to us, and let us ſee his *inſide*, and let us peep into the *Cabinet* of his ſecrets, and make us acquainted with all his Excellencies? It is the greateſt love that can be: A man may invite us often to his Table, and make us ſit down with him, and yet not let us know himſelf; nay you may live with him all your days, and converſe with him, and yet he not let you know his *inward ſelf*, nor what is in himſelf: Hee'l make himſelf known to none, but whom he makes his *ſecond ſelf*!

Ah then! how are we engaged to God? That thou wilt let us know thy face, and know thy mind, and know thy heart; What is this, but to make us thy *ſecond ſelf?*

3. God doth not only let us know *him*, but he knows *us*:
Gal. 4. 9. As the Apoſtle ſaith to the *Galatians*, *But now, after that ye have known God, or rather are known of God: We* know not God ſo much as *He* knows us. We are rather known of him, than know him: 'tis more that *he* knows us, than that *we* know him: As when a poor man lives by a great man,

and

and knows him, it doth not do him ſo much good that *he* knows the *great man*, as that the *great man* knows him, and communicates ſome of his greatneſs to him; The great mans Knowledg of him makes him a great man: though he knows the *great man*, yet if the *great man* know not him, and take not notice of him, he's never the better: So we may by *nature* know God, and by the *Scripture* know the Attributes of God, yet this doth us no good, unleſs the Lord know us, and communicate his riches and greatneſs to us. It is the happineſs of the Subject, that his Prince will know him: All the Honour of one that is in low degree, ſprings from the Knowledg his Superior takes of him. *Zacheus* ran and went up in to the *Sycamore-tree*, that he might ſee *Chriſt*, and know him; but it was *Zacheus* happineſs (and the riſe of his Honour) that *Chriſt* would know him, and caſt an eye upon him. Luk. 19. 3.

Uſe 4. The next *Uſe* is an *Uſe* of *Tryal.*

Try your Knowledg of the Myſteries of Heaven: Every one is prone to *approve* and *think well* of his own Knowledg: eſpecially thoſe that have higher parts of Underſtanding than others, that can diſcourſe of Divine things, that have a *ſpeculative* apprehenſion, and *quick fancy*.

And therefore *try* your Knowledg of the Myſteries of Heaven.

By way of *Preface* into this *Uſe* of *Tryal*, let me ſhew you three things:

There are three ways to know God:

1. By the *Contemplation* of the Creatures, which is proper to the *Gentiles*: I ſay, proper to the *Gentiles* in this *ſenſe*, That they had no other glaſs to ſee God in, no other book in which they could read the Divine Excellencies: The book of the Creature was the only *Scripture* they had, wherein God was diſcovered to them, and in it they might have ſeen and read much of God, as the Apoſtle argueth: *For the inviſible things of him from the creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal power and God-head, ſo that they are without excuſe.* Rom. 1. 20.

2. By the *report* of *Scripture*, and the reading of Scripture: and this was proper to the *Jews*: This was their privileg or advantage (as the Apoſtle ſaith) *For unto them were committed* Rom. 3. 2.

mitted the oracles of God; that is, *they* received all the *Revelations* of his Will, the *Law* and the *Prophecies*, they were the only people with whom God thought fit to *depoſite* all theſe: they were the only Cabinet in which God laid up the Jewel of the *Scripture*: *To* them and for *them* he wrote his Law:

Pſal. 147. 19, 20. *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael; he hath not dealt ſo with any nation: and as for his judgments they have not known them.*

3. By *Chriſt*, which is proper to *Chriſtians*.

The Knowledg of God, which they get, who know him by the *Creatures*, is like that Knowledg which we have of a man only by ſeeing ſome of his Workmanſhip which he hath wrought.

The Knowledg of God, which they get who know him by the holy Scriptures (I mean a literal Knowledg) is like to that Knowledg which another gets of a Famous learned Man, by reading the things which he hath written.

The Knowledg of God which they get who know *Chriſt*, is like to that Knowledg which one hath of the King by having ſeen his Image, or rather his Son, who is the true and very Image of his Father: Hence ſaith *Chriſt* to *Philip*, When

John 14. 9. he ſaid, *Shew us the Father, and it ſufficeth us*: ſaith *Chriſt*, *Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father?*

Now through Gods infinite mercy *we* have the benefit of *all theſe*.

We have the book of the *Creature*, wherein we may read the *Being* and *Subſiſtence* of God.

We have (beſides that) the book of the *Scripture*, wherein we may read the *Will* of God; which is a ſtep or ſtair beyond the other: for in the book of the *Creature* we can read no more than the *Being*, and ſome attributes of God, that *God is*, and that he is *wiſe* and *powerful*, &c. but not *one tittle* of his *Will* there: only the book of Scripture ſhews us the VVill of God, the VVill of his *Commands*, what our duty is, and what we muſt do that we may be ſaved:

And the VVill of his *Decrees* diſpoſing of *Men* and *Angels* to their laſt end or eternal ſtate.

But beſides theſe, we *Chriſtians* have another book, written

(as

as it were) with the Rays of the Sun, who is ſtiled *the brightneſs of his Fathers glory*, even *Jeſus Chriſt*; I call him a *Book*, for he is ſtiled [ὁ λόγος τοῦ Θεοῦ] *the Word of God.* But he is a book not made of *Ink* and *Paper*, but [βίβλος ἔμψυχος] a *living Book*, in whom we read the Treaſures of his Fathers Glory, Wiſdom, Love and Mercy to us in our Redemption: *Of* him the firſt Teſtament propheſied; *Him* the new Teſtament declared.

He was from everlaſting, yet may be ſaid to be *printed* and *ſet forth* when he was born of the Virgin.

This is the *Chriſtians* Book, and God was never known viſibly till Chriſt came, for he is *God manifeſt in the fleſh.*

And, 'tis the property of the Chriſtian to take up the Knowledg of God in Chriſt, and to believe in God through Chriſt, and to converſe with God in Chriſt: He is the *Kernel* of all the Myſteries of Heaven: the *ſap* and *quinteſſence* of Religion.

Theſe being premiſed, we will now give you ſome Tryals of a ſaving Knowledg of the Myſteries of Heaven:

Firſt, They that know the Myſteries of Heaven ſavingly, know them clearly. For this is a ſpiritual Knowledg, not only in reſpect of the *Object*, but alſo of the *Principle.*

Though it be not *without* the Scripture, yet it ſprings not alone *from* the Scripture, but from the effectual Irradiations of the ſpirit of Wiſdom and Revelation.

That, look as the *literal* Knowledg makes an Addition of further diſcoveries to the natural; ſo this ſpiritual Knowledg ſuperadds even to the literal, namely *clearneſs* of light. *My Beloved*, you muſt underſtand it thus: The things which the Holy Ghoſt diſcovers, are no other for ſubſtance, but thoſe very things which are in Scripture, only he gives a *clearer light* to diſcern them by.

To Inſtance,

That God is: Every man ſaith he knows this, and believes it, as well as the godly doth. But I muſt tell him, That the *godly* man ſeeth a great deal *further* into it: he ſeeth that *God is*, as truly as he ſeeth that the Sun is, when it ſhines upon him: And therefore *God is in all his thoughts.*

The wicked man will tell you, he knows that God is *preſent*

in all places, and yet he will be drunk in God Preſence, ſwear and lye in Gods Preſence, cheat, and deal unjuſtly in Gods Preſence: How can this man ſay, he believes that God is preſent where he is? But now the godly Man ſeeth that God is preſent in all places, as clearly as if God appeared viſibly to him.

Secondly, They know *feelingly*: they feel what they know: what they know in the head, they feel in the heart.

And they count themſelves to know no more than they feel: as *Melanchthon* makes mention of a godly Woman, who having ſtrong conflicts upon her *Death-bed*, and was afterwards much comforted, brake out into theſe words, *Now, and not till now, I underſtand the meaning of thoſe words* [*Thy ſins are forgiven thee*].

The Knowledg of Divine Myſteries is rather a *ſpiritual ſenſation*, than *ſpeculation*: It lyeth more in ſenſe and feeling, than in underſtanding of them: Ἔστι δὲ ψυχῆς Αἴσθησις τῆς, the ſoul it ſelf hath its *ſenſe*, as well as the body; And therefore when *David* would teach us how to know what the *Divine goodneſs* is, he calls not for *ſpeculation*, but *ſenſation*, *Taſte and ſee how good the Lord is.*

Know *God*, as thou wouldeſt have God know thee; know *Chriſt*, as thou wouldeſt have Chriſt know thee.

Thou wouldeſt have God know thee, and take care of thee; ſo muſt thou know him, and take care of his Glory: Thou wouldeſt have God know thee, and ſuccour thee in dangers, as the Diſciples (when the Waves covered the ſhip) ſaid to
Mark 4. 38. Chriſt, *Maſter, careſt thou not that we periſh?* So muſt thou know God and his Cauſe, ſo as to prop it up in difficult times, leſt it periſh.

Thou wouldeſt have Chriſt know thee, ſo as to dye for thee; Lord if thou dye not for me, I muſt be damned; ſo muſt thou
Acts 21. 13. know Chriſt, ſo as to dye for him and his Truth; *I am ready, not only to be bound, but to dye at Jeruſalem for the name of the Lord Jeſus.*

Thou wouldeſt have Chriſt know thee, ſo as to love thee, and
Gal. 2. 20. put thee in his boſom [*Who loved me, and gave himſelf for me*] So muſt thou know Chriſt, ſo as to love him, and put him into
John 21. 16. thy boſom, *Lord, thou knoweſt that I love thee.*

Charity, or love, is the moſt eminent of all the *Graces*, inaſmuch

much as *Faith* ſhall fail, when there ſhall be nothing to believe, nor to have confidence in; and *Hope* ſhall fail, when Chriſt returning, and the reſurrection of the juſt being made, there ſhall be nothing more to hope for.

Only *Love* ſhall never fail: for there ſhall be always *what* to love, and what to taſte; For in eternal life we ſhall love God and Chriſt, and we ſhall find a perpetual reliſh and ſavour in the contemplation of God, and of Jeſus Chriſt.

Know the things that are prepared and given thee of God: Therefore is the ſpirit given us, that *we may know the things that God hath given us:* What is it to know Heaven, unleſs thou knoweſt that Heaven is given thee of God? What is it to know Chriſt, unleſs thou knoweſt that Chriſt is given thee of God? What is it to know God himſelf, unleſs thou knoweſt him to be *thy God*? What is it to know the Scriptures, unleſs thou believeſt and holdeſt for certain all that is contained in the Scriptures, and haſt confidence in the Divine promiſes, as if to thee properly and principally they had bin made? 1 Cor. 2. 12. *Valdeſſo. Conſid.* 70.

Forgiveneſs of ſin is a *blotting out of iniquity as a cloud.* Iſa. 44. 22.

A *Cloud* is by the Power of the Heavens *nullified*; neither *form* nor *matter* to be found, not any *circumſtances* like it, to note that ever ſuch a thing was.

Forgiveneſs notes *Remiſſion*, which is the Term in the *Greek* Ἄφεσις. *Remiſſion. Remittere, quaſi Remittere*; to ſend a thing back again, the *unravelling*, and *undoing* of a thing *miſdone*, the *nullifying* of an *unlawful* Action. As *ſin* makes *void* the Law, and nullifies it, ſo doth *forgiveneſs* nullifie and make void ſin.

When we are *remitted*, we are [*retromiſſi*] ſent back again to our firſt Condition, as when we were in Paradiſe; no more mentioned, and no more thought of, than of *Adam* before his fall.

Know thy ſelf, what need thou haſt of them: *a Damned man*, and therefore need of *eternal life*; *a guilty man*, and therefore need of *Juſtification*; *a loſt man*, and therefore need of a *Saviour*; A man under *Satans power*, and therefore need of *Redemption*.

Thirdly, They know *powerfully:* Their Knowledg comes like an *Armed man* upon them, and carrieth them Captive into the Tents of thoſe things they know, 2 *Cor.* 10. 5.

Pſal. 68. 18. And therefore *Chriſt* is ſaid, *To aſcend up on high, and to lead captivity captive*: It *binds* the ſoul up in chains: Lord, I am thy Priſoner, I yield to thee, and will be no more a Rebel.

It layeth a ſoul flat at the feet of *Chriſt*, as it did *Paul*, he fell to the Earth, *Lord, what wilt thou have me to do?* I'le ſwear no more, only pardon me, Lord: and I'le be drunk no more, I'le *perſecute* the Saints no more; pardon me only, and I'le deal unjuſtly no more.

I'le ſerve thee upon thine *own* terms, and do *what ever* thou bidſt me.

Fourthly, They know *delightfully*: Their Knowledg ſtamps upon their hearts Impreſſions of *delight* in the things they know: becauſe true Knowledg preſents the Myſteries of Heaven lovely to them, and layeth a Net to catch their ſouls in love with them.

Spiritual Science is ſteeped in *affection*, taking delight in the things known: not barely *apprehending*, but *reliſhing* and *ſavouring* what it apprehends with abundance of love and complacency.

Fifthly, They know *admiringly*. Their Knowledg catcheth them up into the *third Heaven* of admiration: They that know aright the Myſtery of *Redemption*, know and admire the Wiſdom of God in contriving ſuch a *curious piece* of reconciling *Juſtice* and *Mercy* to ſave a poor ſinner: As *Paul* calls it,
Eph. 3. 10. *The manifold wiſdom of God*: For conſider, Goſpel-Myſteries are the Myſteries of a Kingdom, and fit for admiration.

For, 1. Kingdoms have *Majeſty*. *Solomon* had *Lyons* about his Throne to ſet forth the Majeſty of it, to make Tranſaction between *that* and all other people with Awe.

So Chriſt manageth his way in this World with Majeſty: Heaven and Earth tremble at his Preſence: he utters his voice to the great World, and the Rocks rend: Thunder is the voice of God to the great World: and in what Majeſty doth he expreſs himſelf to all Creatures below in that voice?

As there be Thundrings without, ſo there be Thundrings within: In great Majeſty doth Chriſt ſpeak to the ſoul ſometimes; Ask your *Conſciences* elſe; ask *Felix*, the *Jaylour*, and *Cain* elſe; yea, ask your Father *Adam* elſe; what a caſe were all theſe in, when Chriſt did but *reaſon* with them!

Yea,

Yea, I ask you *Hypocrites* (if any here) is not the way of Chriſt full of Majeſty? What means thoſe *loads* that gather about your hearts, and that *fearfulneſs* which ſurpriſeth you? *Thou doſt but touch the mountains, and they ſmoke* (ſaith the *Pſalmiſt*), ſo God doth but touch your Conſciences, and they ſmoke: he doth but whiſper within, and your ſpirits fly about every where, into the fingers, into the face, and up into the head, and the heart within beats for want of them, ready to ſwoon away.

Ask *wounded ſpirits* whether Gods Word be not full of Majeſty: Twenty years time not enough to heal the wound of a word of Gods mouth: Oh the Majeſty of that word!

Look upon the whole Creation, upon the Earth, upon the Sea, upon the Heavens, do they not all-ſpeak the Majeſty of Chriſt? God is *mightier than the noiſe of many waters*, yea, than the Mighty waves of the Sea. The toſſings, rollings, and roarings of the Sea, Do they not ſpeak loudly the Majeſty of Chriſt? But, ah ſinner! The toſſings, rollings, and roarings of a *troubled ſoul*, ſpeak the Majeſty of Chriſts word much more: *Knowing therefore the terrour of the Lord, we perſwade men.*

2. *Kingdoms* have *Supremacy*: This is *Baſis Majeſtatis.*

Chriſt is a *great* King over all, as the *Pſalmiſt* titles him. Pſal. 29.

God hath ſet Chriſt over all, ſo ſhould we; as God hath ſet him, ſo do you, over all, in all things.

Now *ſelf-denyal* is an excellent means that Chriſt may Reign: Thou muſt deny *thy* Kingdom, that *Chriſt* may have *his*; you muſt lay down your Crowns at his feet, that he may wear his Crown upon his Head.

And this is a ſweet Teſtimony of Grace in the heart, if the heart can endure Tribulation, that Chriſt may Reign; If it can ſuffer all things, that Chriſt may do all things; if it can lye low, that Chriſt may be exalted; when we are moſt *annihilated*, our Lord and his Myſteries are moſt *admired*.

Sixthly, They know *thankfully*. The beams of Knowledg that ſhine into them, melt them into pangs of Thankfulneſs, that they ſhould have the *Honour* and *Happineſs* to know thoſe things that they know.

They would not be without Chriſt whom they know, not for a thouſand Worlds. They

They would not be without the miracles of love, and *peace*, and *pardon* in *Chriſt* which they have and know, for all the Worth of *India*.

They count themſelves to have been no better than *brutes* and *beaſts* all the time they were without the Knowledg of thoſe *Divine Rarities* which now they lay up ſo cloſe in their hearts.

They adore God, that they ſhould *know* and *ſee* thoſe *ſaving ſecrets* which are hid from the eyes of ſo many round about them.

Seventhly, The true Knowledg of ſpiritual things doth *ſpiritualize*. True Knowledg of Religion makes a man *Religious*.

Religion in Scripture is called *Godlineſs*: *Without controverſie great is the Myſtery of godlineſs*; that is, The principles of *Chriſtian Religion*. Godlineſs is great gain, *i. e.* Chriſtianity. The Chriſtian Religion is great gain: Thus the Truths themſelves are called *Godlineſs*; Why ſo? Becauſe the true Knowledg of them begets an inward godlineſs.

1 Tim. 3. 16.

As Religion it ſelf is called *Faith*, and the grace in the ſoul is alſo called *Faith*: Why ſo? To ſhew that Faith begets Faith; that is, the Truth revealed begets Faith, and muſt be received by Faith.

Therefore one word includes both the *Object*, the thing believed, and likewiſe the *Diſpoſition* of the ſoul to that Object. So Religion is called *Godlineſs*, becauſe the true Knowledg of it begets *Godlineſs*.

Oh! See then what makes a true Chriſtian: What, when a man nakedly believes Divine Truths? When he knows the *Principles* of Faith, doth that make him a *true Chriſtian*? No: But when Religion makes him Religious, when theſe Truths work *Godlineſs*: for Religion is a *truth according to godlineſs*. Where the Truths of Religion are embraced, there is *Godlineſs* with them: A man cannot embrace Religion in Truth, but he muſt be godly; becauſe *Religion* is *Godlineſs*, ſo it is called, for that it tends to beget all Piety, and Virtue, and Godlineſs in the heart.

Tit. 1. 1.

And therefore if the Myſteries of Heaven work not Godlineſs, a man hath but an *Humane* Knowledg of *Divine* things.

When *Lucius* a bloody Perſecutor offered to confeſs his *Faith*, hoping thereby to gain an opinion that he was *Orthodox*, *Moſes a Religious Monk* refuſed to hear him, ſaying, The

Ruffin. Hiſt. Eccleſ. l. 2. c. 6.

eye

eye might ſometimes judg of one's Faith as well as the Ear; and that whoſoever *lived* as *Lucius* did, could not *believe* as a *Chriſtian* ought.

A man *knows* no more of Chriſt, than he is *ſanctified*; he knows no more of Divine things than he *eſteems* and *affects*: he knows no more of the Myſteries of Heaven, than he brings the whole inward frame to be like the things; *He that ſaith, I know God, and keepeth not his Commandments, is a lyar, and the truth is not in him.* 1 John 2. 4.

No doubt but *Hophni* and *Phineas* being Prieſts, had a literal Knowledg of God; yet being *prophane*, they are ſaid expreſly not to have known him, *They were ſons of Belial, they knew not the Lord.* 1 Sam. 2. 12.

Eighthly, If we know God aright, we *know God in us*: for we come to know God ſavingly by Regeneration, and ſo by little and little we come to know God in us, knowing in our ſelves thoſe *Divine perfections* which the Holy Ghoſt attributes to God.

We know the Holineſs of God by the Beam of Holineſs which he hath irradicated into our hearts: We know the love of God by the working of love in us towards him, and towards his Saints: We know hatred of ſin in God, by knowing in our ſelves an hatred of ſin; we know the Mercy of God, by finding in our ſelves an Image of his Mercy towards our Enemies; As Chriſt ſaith, *Be ye merciful, as your heavenly Father is merciful.* Luk 6. 36.

And it is a clear caſe, We could never know in God Truth, Juſtice, Goodneſs, were we not in ſome meaſure true, juſt, and good; it being natural for Man to judg of *others*, according to that which he knows in *himſelf*.

The ſpirit makes me to know *Omnipotency* in God, through the great Power which he ſhews in me, mortifying me, and making me alive: The ſpirit makes me know Wiſdom in God, by the Wiſdom which I get through his Holy Spirit; he makes me know Juſtice in God, becauſe he juſtifieth me in Chriſt; he makes me know Truth in God, becauſe he keeps promiſe with me: he makes me know goodneſs and mercy in God, becauſe he bears with my ſlothfulneſs and ſins.

Ninthly, This leads me to another, much like it; true Knowledg of the Myſteries of Heaven is *experimental*.

A man

A man never ſtands firm, and ſolid, and conſtant in the Faith, till he hath in himſelf ſome experience of that which he knows and believes.

And 'tis certain, That he holds ſo much *firmneſs*, as he holds of *experience* in himſelf, and no more.

It befalls us in believing and knowing the Goſpel, as it doth in knowing at firſt ſome wiſe and godly Man.

As long as we know the Wiſdom and Godlineſs of ſuch a man, only by the relation of other men, we are ſo diſpoſed, that other men coming, and making a contrary relation, we change our opinion we had of him, at leaſt doubt of it, till at laſt having ſtrict familiarity with him our ſelves, we know by experience that the relation of him is true, which was made to us, and then no man is able to perſwade us to the contrary.

So long as we believe the Goſpel, and the Myſteries of Heaven only by the relation of Preachers, we believe it, till other Preachers come and tell us the contrary, and then we believe the other way, or at leaſt doubt of the Truth we had from the firſt Preacher, till by having experience of that which is preached in the Goſpel, we ſtand firm and conſtant in that which we know and believe; and then all the men in the World are unable to *unſettle* or *change* our Faith and Knowledg, after 'tis *confirmed* by our own *experience*.

As for example, here's a *Goſpel-Myſtery*, That God hath puniſhed all our ſins upon Chriſt, and redeemed us from wrath, if we believe in him.

Now thy great work and deſign ſhould be to get the *experience* of this Myſtery in thee, that God hath puniſhed *thy* ſins in Chriſt, and redeemed *thee* from wrath.

Queſt. *You will ſay, how is the experience of Faith gotten?*

Anſw. Then a man hath *experience* of that which he believes, when he hath *peace* in his Conſcience; when he hath the *fruit* of that which he believes in himſelf; being *aſſured* in himſelf, that he can appear in the Judgment of God, with that ſelf-ſame *ſecurity* wherewith he would have appeared, if he had lived with that *innocency* wherewith Chriſt lived, and had (by Gods will) *ſuffered* that which *Chriſt* ſuffered.

Uſe. 5. If it be ſuch a tranſcendent priviledg to know the My-

Myſteries of the Kingdom of Heaven; Oh, then act your ſouls with deſires and endeavours after the Knowledg of theſe Divine things: For,

1. Our ſouls are made for theſe things: What are our ſouls made for, but for excellent things? And what is excellent, but the Myſteries of Heaven? Is the ſoul made to lay her mouth to the breaſts of the World, and ſuck in wealth and riches which ſhe muſt ſpit out again? I tell you, theſe are but *dunghils* to a ſoul.

2. They put Glory upon the ſoul: They *are* glorious, and *make* us glorious: The Knowledg of God in Chriſt is a glorious Knowledg: and the Goſpel is called a glorious Goſpel: theſe things put a Glory upon our ſouls.

VVhat a glorious thing is it, when (by the Myſteries of Heaven) a weak man ſhall have power againſt a ſtrong Devil?

VVhen a poor Creature (fleſh and blood) ſhall (by ſome virtue diſtil'd through the Myſteries of Heaven into him) have ſuch a ſtrong Faith in the promiſe of forgiveneſs of ſins, and ſuch a mighty Faith in the promiſe, that *all ſhall turn to his good*; that *all the gates of hell ſhall not prevail* over that weak ſoul? VVhat a glorious thing is this?

And what a glorious thing is it, when an impotent and unable ſoul ſhall by an Ordinance of God have ſtrength over thoſe corruptions and ſins which others are ſlaves to? That mean men of low and cheap *education* and *parts*, ſhould not be taken with thoſe things that others are beſotted with, that are of more excellent natural parts than they? VVhat a glory of grace is this!

3. Did ye *know* the Myſteries of the heavenly Kingdom, ye would *wonder* at nothing in the world beſides.

VVhat is the reaſon that ſilly men are taken up with admiration of ſmall and poor things here below; but becauſe their thoughts are not employed nor raiſed up to theſe high and great Excellencies?

The *Poet* ſaith,

Nil admirari, prope res eſt una numici, *Hor. Epiſt.* 1 1.
Solaq; qua poſſit facere & ſervare beatum. *Epiſtol.* 6.

To wonder at nothing, is the only thing to make us happy.

VVhilſt men ſtand *wondring* at the *glory* and *fooliſh luſtre* of the VVorld, Oh! this honour, and that greatneſs is a goodly thing, they are undone; they are taken with it, and ſo undone: This makes thoſe *whoſe names are not written in the book of life, to wonder at the beaſt,* (as it is in the Text), ſaying, Oh! what a godly order have they among them, one under another? And this makes them *worſhip* him, as it is in another Text; *All that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life.*

Revel. 17. 8.

Revel. 13. 8.

As the *Philoſophers* ſpeaking of the Knowledg of *Cauſes*, ſay, That the Knowledg of the cauſe takes away admiration, Ὁ θαυμάζων γὰρ ὄιεται ἀγνοεῖν, *He that wonders, ſeems to be ignorant*: As *Countrey-men*, that wonder at the *Eclipſe* of the Sun, or at a *Blazing-ſtar*, or at an *Earth-quake*, it is from their Ignorance of the *Cauſes*: a *Philoſopher* wonders not at theſe things: And therefore *Pythagoras* ſaid, That the end of *Philoſophy* is, that we ſhould *wonder* at *nothing*.

Ariſt. 1. Metaph. cap. 2.

So, They that *wonder* at the Glory of the World, and of earthly Dignities (Oh! It is a fine thing to be rich, and to ſhine in greatneſs), it ſprings from their *Ignorance*: It is the nature of *ſhallow* men to wonder at the things of this World.

A *wiſe man* wonders at nothing, becauſe he knows greater things; he hath ſeen greater matters than thoſe the world can ſhew: Do you think a wiſe Chriſtian will ſtand wondring at great and rich men, at great places and honours, and ſuch things?

Alas, He hath had greater matters in the eye of his ſoul; and what can be *great* in this world to him, to whom the *World* it ſelf is not great?

What is great in this world to him that hath ſeen *Chriſt*, and converſed with *God*?

Oh! come then, and know the Myſteries of the Kingdom of Heaven: Theſe will ſo *dazle* your eyes with their glory, that you ſhall wonder at nothing in the world beſides.

To dwell in the favour of men, and to riſe up into high places, and have the world ſmile upon you, are theſe the things ye wonder at?

Truly Sirs, If we would *wonder*, let us come to *Religion*, there we have him *whoſe name is Wonderful, that is Jeſus Chriſt*.

Iſa. 6.

There

There we have his *Laws* and *Teſtimonies*, which are *wonderful*; *Thy teſtimonies are wonderful, therefore doth my ſoul keep them.* Pſal. 119. 129.

There is *peace that paſſeth all underſtanding: joy unſpeakable and full of glory.*

There we have the ways of his Wiſdom, and his dealings with the Saints, which are wonderful, as *Job* ſaith, *Things too wonderful for me, which I knew not*: To bring us to *life* by *death*, to *glory* by *ſhame*, to perfect his work in *abaſement*, to bring it *low*, that he may *raiſe* it after. Job. 42. 3.

But how may we know theſe Myſteries of the Kingdom of Heaven?

1. You muſt uſe all means; you muſt read, and hear, and diſcourſe; you muſt ſtudy the things of God, and converſe with the Saints to whom God hath revealed theſe Myſteries.

The Miniſtry of the Word is the golden pipe through which theſe Divine Myſteries flow down into your Knowledg.

And then meditate of theſe things, till the heart be warmed: faſten your thoughts on them every day: It is your Wiſdom to ſpend conſideration on them, *Oh that my people were wiſe, that they would conſider their latter end*; I ſay it is your wiſdom to conſider the *Excellency* of theſe Myſteries of Religion, the *Beauty* of them in themſelves, the *fruit* and *ſweetneſs* of them in this world, and in the world to come.

An ingredient in the uſe of means after this Knowledg, is, that you muſt *ſearch* for it: The promiſe of *finding* Knowledg, is only to ſuch as *ſearch* for Knowledg: It is ſuch a *precious treaſure*, that it lyeth deep in the bowels of Scripture: *Thou ſhalt find wiſdom——if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures.* Prov. 2. 4.

There are two places, two *veins* eſpecially, where wiſdom is to be found; there is the *Book of Gods Word*, and the *Book of Gods Works*; the *Book of Scripture*, and the *Book of Providence.*

In theſe two Books we are to ſearch and ſtudy out the Knowledg of the Myſteries of Heaven: The *Word* reveals them, the hand of *Providence* doth diſpenſe them: The Word unfolds them, Providence makes all things to *further* them in the ſoul.

And let me tell you, One great means to *irradiate* your Knowledg of the Myſteries of Heaven, is to know that Myſtery of *ſinfulneſs* that *is* in you, and that Myſtery of *miſery* that *lieth* upon you: It is not to be conceived (as *Jeremy* ſaith), *How deceitful the heart is, and how deſperately wicked, what a depth of corruption lyeth there?*

The *curſed* and woful ſtate we are in by nature, is not to be conceived: Man's apprehenſion is *too little* to take in all the Dimenſions of it: to lye under the *eternal wrath of God*, what head can comprehend it? What *created ſoul* can fathom in her wideſt thoughts the *wrath of an infinite God*? Who can tell what *Hell is*? And how hot the fire is which Gods *Almighty wrath* hath kindled to *all eternity*? *As eye hath not ſeen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for thoſe that love him: ſo neither hath eye ſeen, nor ear heard, nor can the heart of man conceive* thoſe depths and treaſures of *miſery* that men are in by nature: Here we may cry out, *Oh the depths!* Therefore the more tranſparent Knowledg we have of the *Myſtery of Corruption*, and of the *dreadful miſery* we are in by ſin, the more we ſhall wonder at the unparalell'd goodneſs of God in the *Myſtery of our ſalvation*; the one will ſharpen the appetite of the other.

Truly Sirs, if you are yet in the ſtate of ſin, conſider how little there is between you and eternal Death; you are ready to drop into Hell immediately and irrecoverably: Did theſe things ſit ſadly and ſeriouſly upon your ſpirits, how would it advance the Knowledg of the Myſteries of Heaven?

2. That you may know the Myſteries of the Kingdom of Heaven, bring Humility, and ſelf-denial.

Humble *reaſon*, and make her give place to *Faith*: for the humility (we here ſpeak of) is a Denial of our own *Parts* and *Wits*, though they be never ſo *capacious*.

In this caſe the *Intellectus* muſt be *raſa tabula*: I ſay, the underſtanding muſt be as a Table ſcraped, all the Writings and Notions of humane Wit and Reaſon muſt be ſcraped out: It muſt be like the Wax that hath no Character, that it may receive the Impreſſion of the Seal.

That which *reaſon* ſhould do in *ſupernatural things*, is to ſtoop to *Faith*, to believe the things of God upon the ſole Authority

thority of God: Here it is the *greateſt reaſon* to yield to *Faith*; In Divine Myſteries Faith is the reaſon of reaſon; and the higheſt reaſon is to yield to God that hath revealed them: And therefore Faith ſtands with the greateſt reaſon that can be; for is it not the greateſt reaſon in the world to believe *him*, that is *Truth it ſelf?* Reaſon it ſelf ſaith, It is the greateſt reaſon to believe *God* who is the *firſt Truth*.

3. Wait upon the ſpirit. Give the ſpirit that Honour to reveal theſe Myſteries to you.

For your eyes are blind: you have an inward darkneſs upon you: the *Goſpel* takes away the Vail from the *things*, but the *ſpirit* takes away the Vail from our *ſouls*.

The *Jews* had a Vail of *types* and *ſhadows* thrown over the things themſelves; now I ſay, *Our Goſpel* takes away the Vail from the things, but the ſpirit muſt take away the Vail from our hearts.

In *Nature* there is need of a double light, that we may behold *Objects*.

1. *A lightſomeneſs* upon the *Object* it ſelf through the *Medium*; and therefore men cannot ſee in the *night*, becauſe the *air*, which is the *Medium*, is dark.

2. A *light* beſides in the *Organ*, that is the eye; and therefore blind men cannot ſee in the *day*; becauſe though the Sun ſhines, and things may be ſeen in themſelves, yet they want a light in the eye.

So; though the former darkneſs which lay upon the Myſteries of Heaven be taken away, thoſe *legal ſhadows* and curtains are removed; and the Sun of the Goſpel ſhines full upon our faces, yet we are blind within, there lyeth an inward darkneſs upon our *faculty*: and the ſpirit muſt open our eyes, and give us a *vital* light to joyn with the outward light.

4. Send up your prayers to Heaven: The *holy Vapours* of Prayer aſcending, the *ſpirit* comes down in ſhowres upon the ſoul: The earth muſt ſend up Vapours, before the Clouds can give down rain: And therefore *Paul* prays for the *Epheſians*, That God would give them *the ſpirit of Wiſdom and Revelation*, *that the eyes of their underſtanding being enlightned, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints*. Eph. 1. 17, 18.

5. He that would find the Knowledg of Divine Myſteries, muſt

muſt ſeek it with a ſanctified mind.

That which *enables* us to know, and underſtand aright the things of God, muſt be a *living principle* of Holineſs in us.

En. 1. l. 6. As *Plotinus* ſaith, The eye cannot behold the Sun Ἡλιοειδὴς μὴ γενόμενος, unleſs it be *Sun-like*, and hath the *form* and *reſemblance* of the Sun drawn in it: ſo neither can the ſoul of Man behold God, Θεοειδὴς μὴ γενομένη, unleſs it be *God-like*; hath God formed in it, and made partaker of the Divine Nature.

As in the *natural body*, it is the *heart* that ſends up *good blood*, and *warm ſpirits* into the *head*, whereby it is beſt enabled to its ſeveral Functions: So in the *ſpiritual fabrick*, 'tis the heart that *ſublimates* the head, and ſtores it with *pure influences*: the *affections* beget *imaginations*.

Hom. Iliad. T. v. 44. Καὶ Ταμίαι παρὰ νηυσὶν ἔσαν σίτοιο δοτῆρες.

As the Treaſurers of an Army give out Corn and Proviſion to the Soldiers.

Some men have *too bad hearts* to have *good heads*: they cannot be good at *Theory*, who are ſo bad at the *Practice*.

John 7. 17. Our Lord Chriſt hangs all true acquaintance with Divine Truths upon the *doing of Gods will*: *If any man will do his will, he ſhall know of the Doctrine, whether it be of God.*

Such as ſet themſelves to *do the will of God*, ſhall know the Doctrines and Myſteries of God.

Corrupt paſſions and *earthly affections* are apt of their own nature to *diſturb* all ſerene thoughts, to *precipitate* our Judgments, and *warp* our Underſtandings.

There is an *inward* ſweetneſs and deliciouſneſs in Divine Truth, which no *ſenſual mind* can taſte or reliſh.

And therefore the *Platoniſts* ſolicite ſo much [χωρισμὸς ἀπὸ τοῦ σώματος] *A ſeparation from the body* in all thoſe that would [Καθαρὰς φιλοσοφῆν] *purely underſtand truth.*

The more our ſouls *dive* into our bodies, the more will *reaſon* and *ſenſuality* run into one another, and make up a moſt *unſavoury* and *muddy* kind of Knowledg.

And therefore wicked men, (let them imagine what they pleaſe) have no *true* Knowledg of God: *Such as men themſelves are, ſuch will God himſelf ſeem to be.*

It is the *Maxim* of moſt wicked men, that the *Deity* is ſome way

way or other *like* themſelves; their ſouls do more than whiſper it, though their lips ſpeak it not.

That *Idæa* which men generally have of God, is nothing elſe but the *picture* of their own *complexion*.

6. Know things as *God* doth know them: God, to *exerciſe* the wiſdom that he hath given to man, hath planted a *difference* in the Creatures, and hath given a *faculty* to man to know, and make a right choice in thoſe differences; and then man doth know things aright, when he knows them as God knows them; and then man makes a right choice, when he chuſeth as God chuſeth.

Now God knows that *riches* are but little things; and that *credit* in the world is but a ſhadow, and that *honours* in *high places* are but like *leaves* on the top of a tree; And who would climb a tree to fetch a leaf?

But God knows that pardon of ſin is a choice rarity.

7. Know things and judg of them as they are in *another world*: Whilſt thou liveſt in the world, and haſt all things before thee, know and judg of them as thou wilt; when thou art going out of the world, and haſt all things behind thee; ah! my Beloved, when thy *laſt ſand* is run out, thou wilt have a far different opinion of the World, from what now thou haſt.

Uſe 7. As I deſire you to know the Myſteries of Heaven, ſo I would have you to know your ſelves, that you have an Intereſt in theſe bleſſed Myſteries; that they are yours:

Salvation is a Myſtery, but if you know that ſalvation is *yours*; and the way to ſalvation is a Myſtery, but if you know that you are in the way; Ah! this is the ſoul and ſweetneſs of the Knowledg of the Myſteries of Heaven: This is Ἑλλὰς Ἑλλάδος, the *Greece* of *Greece*, the wheel in the wheel, the *Heaven* of that heavenly Knowledg.

It is to no purpoſe to know that theſe things are Myſteries, unleſs we know they be *for us*, and for *our good*, that *Chriſt is ours*, and that God is *reconciled to us*.

Uſe 8. You Saints and Children of God, who enjoy this great priviledg; *Oh!* go you, and bleſs God, *For unto you it is given to know the Myſteries of the Kingdom of Heaven*.

Would it not have greatly raviſht your hearts, had *you* been the perſons preſent to whom *Chriſt* ſpake theſe words? Surely it would: But though Chriſt be in Heaven, yet he

hath

hath left this Text behind him, to speak to *you*, and to tell *you*, *It is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.*

Observe here two things:

1. It is a gift: To know the Mysteries of the Kingdom of Heaven (saith Christ) it is given to you: Dear souls! *Flesh and blood hath not revealed these things unto you, but your Father which is in heaven.*

Math. 16. 17.

Now gifts are received with thankfulness: even *small* gifts are taken *thankfully* Δόσις δ' ὀλίγητε φίλητε.

Hom. Odys.

It is said of *Artaxerxes* οὐδὲν γαρ ἦν οὕτω Σμικρὸν τὶ τῶν διδομένων, ὃ οὐ προσεδέξατο προθύμως; There was no gift so small which he received not kindly.

Plutarch. de Artaxerxe Longiman.

I say, we take *small* gifts thankfully, how much more *spiritual* gifts? Such gifts as have *Heaven* and *Salvation* wrapt up in them? *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:* These *gifts* are *blessings*; and for *such* blessings, *Blessed be the God and Father of our Lord Jesus Christ.*

Eph. 1. 3.

Thy Being is a *gift*, but grace added to it is a *blessing*: to be born is a *gift*, but the new birth put to it is a *blessing*; otherwise, *It had been good for that man* (saith Christ) *if he had never been born:* To have Understanding and Knowledg is a *great gift*, but to *know the Mysteries of the Kingdom of Heaven is a great blessing*; *Blessed are the eyes which see the things that ye see.*

Luk. 10. 23.

2. They are *Mysteries*: and will ye not bless God, that he should make Mysteries known to you? They are Mysteries of his bosom; and is it nothing to be Gods *bosom-friends*? They are the Mysteries of his secret, wise, and eternal Counsels; And is it nothing to be Gods *Privy-Counsellors?* They are the Mysteries of *eternal life*; And is it nothing to know the *Rolls* and *Records* of eternity? (Saints, God hath made ye his *Custodes Rotulorum*) is not eternal life a *delicate* flower to smell at? Is it nothing to see *within the vail*? Surely it is a great priviledg; therefore you may *rejoyce* in it, and *bless* God for it.

And this leads us to the third Doctrine, which is this:

Doct. 3. *The Divine Knowledg of the Mysteries of Heaven is given to some, not to others.*

In

In this *Doctrine* there are *three* things clear and obvious.

1. The Knowledg of Divine Myſteries is a *gift*. [*To you it is given to know the Myſteries of the Kingdom of Heaven*].

What is given, is a *gift*: Divine Knowledg is a Divine gift: The Knowledg of the Myſteries of Heaven is a gift *from* Heaven: To know God, it is from God: *Chriſt* is the gift of God; and to know Chriſt is another gift: And therefore the Apoſtle ſaith, *That faith is the gift of God.* Eph. 2. 8.

And therefore ſaith *David*, *Give me underſtanding, that I may know thy teſtimonies*: To underſtand the Divine Teſtimonies is a gift: God muſt not only give us the *Objects* of Knowledg, but alſo the Knowledg of thoſe Objects. Pſal. 119. 125.

Man *loſt* his Knowledg; and therefore muſt be created again, and *renewed in Knowledg after the image of him that created him.* Col. 3. 10.

God muſt ſet him up again with a *new ſtock* of Knowledg, elſe Man can know nothing.

The Myſteries of Heaven in themſelves are intelligible; they are glorious and radiant Objects, they ſparkle with ſplendour in our eyes; but blind men cannot ſee *light* without a *light*: we are dark within, while the Myſteries of Heaven ſhine (like the light) round about us: And therefore God muſt give the opening of the eye to ſee the out-breaking of the light upon us.

2. The Knowledg of the Myſteries of Heaven is given to *ſome*: [*To you it is given to know the Myſteries of the Kingdom of Heaven*]. *I know* (ſaith *Job*) *that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth*: *And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.* Job. 19. 25. Verſ. 26.

Job knew the Myſtery of *Redemption*, and in that glaſs he ſaw the Myſtery of the *Reſurrection*. He knew one Myſtery in another: In that he knew he was *redeemed*, he knew he ſhould *riſe again*: Our *redemption* implieth our *reſurrection*: *Job*, though he lived in dark times, yet he knew theſe Myſteries; becauſe to him it was given to know them: *I know, O Lord* (ſaith *David*) *that thy judgments are right, and that thou in faithfulneſs haſt afflicted me.* He knew Pſal. 119. 5.

Firſt, The judgments and diſpenſations of Divine Providence.

Secondly, And he knew that thoſe *Judgments* were *right*.

Thirdly, And he knew the *myſtery* and *meaning* of them, *That God in faithfulneſs had afflicted him.*

John 10 14. *Chriſt* ſaith, That *his ſheep know his voice: I am the good ſhepherd, and know my ſheep, and am known of mine.*

They are gifted with diſcerning, that they know the *voice* or *Doctrine* of Chriſt: they are ſo well acquainted with the Myſteries of Heaven, that they know what is the Doctrine, and what is not the Doctrine of *Jeſus Chriſt*.

Gal. 1. 15, 16. *When it pleaſed God* (ſaith *Paul*) *to reveal his Son in me:* There was a time when the Myſteries of Heaven were *vailed* from *Paul*, and afterward were *revealed to Paul*; God in his time gave him to know, what he did not know before.

Thus you ſee the *ſecond* point, That the Knowledg of the Myſteries of Heaven is given to ſome.

3. The Knowledg of the Myſteries of Heaven is not given to others.

Deut. 29. 2. *Ye have ſeen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his ſervants, and*
Verſ. 3. *to all his land. The great temptations which thine eyes have*
Verſ. 4. *ſeen, the ſigns, and thoſe great miracles: yet the Lord hath not GIVEN you an heart to perceive, and eyes to ſee, and ears to hear unto this day.*

They ſaw much, and yet they ſaw little: They ſaw great things, and yet they ſaw nothing; nothing to purpoſe: they had not a ſpiritual apprehenſion and uſe of the great works they did ſee.

Pſal. 82. 5. In *Pſal.* 82. 5, *They know not, neither will they underſtand, they walk on in darkneſs, all the foundations of the earth are out of courſe.*

The *Pſalmiſt* ſpeaks of ſuch as were *great men*, the *Judges* of the earth, they knew not how to adminiſter Juſtice uprightly and impartially.

Iſa. 1. 3. In *Iſa.* 1. 3, *The ox knoweth his owner, and the aſs his maſters crib: but Iſrael doth not know, my people doth not conſider.* They are more brutiſh than the brutes: *Aſſes* indeed, more ſottiſh than the *Aſs*: they eat and drink, and feed upon Gods Proviſions, and yet know not God who provides all for them.

The *Papiſts* in their *Legends* abuſe this place, and *coyn a Fable*, that an *Ox* and *Aſs* being in the *ſtable* where *Chriſt* was born

born, took notice of him, and did cheriſh him with their warm breath, as he lay in the *manger*.

The ſtory is meer *Fiction*; but Sinners are ſo *brutiſh*, that they do not, what the others fained the *Ox* and *Aſs* to do.

The Lord Chriſt is come into the world, but they take no notice of him, he is laid in the Manger of the Goſpel, but they know him not; Did Chriſt lye in a *Manger* for you, and ſhall he not lye in your boſoms? Ah Sinners! more brutiſh than the *Ox*, and more ſilly than the *Aſs*.

In *Acts* 14. 1, 2, There 'tis ſaid *that Paul and Barnabas ſo ſpake, that a great multitude of the Jews, and alſo of the Greeks, believed: but the unbelieving Jews ſtirred up the Gentiles*]. Acts 14. 1, 2.

Here to *ſome* was given to know the Myſteries of the Kingdom of Heaven, but to *others* 'twas not given.

In the 17*th* of the *Acts*, at the 32, 34 *verſes*, *When they heard of the reſurrection of the dead, ſome mocked, but others clave to Paul, and believed*]. Here to ſome was given to know the Myſteries of the Kingdom of Heaven, but to others 'twas not given. Acts 17. 32, 34.

In *Acts* 28. 24, 'Tis ſaid, *That ſome believed the things which were ſpoken, and ſome believed not*]. Here to ſome was given to know the Myſteries of the Kingdom of Heaven, but to others it was not given. Acts 28. 24.

The *Heathens* could obſerve,

Αλλ' ἔ πως ἅμα πάντα θεοὶ δόσαν Ἀνδράσιν ἅπασιν *Hom. Iliad.* Δ

That God doth not give all things to all men.

Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα,
Ἄλλῳ δ' Ὀρχηστύν, Ἑτέρῳ κίθαριν καὶ ἀοιδήν.
Ἄλλῳ δ' ἐν στήθεσσι τίθει νόον Ἐυφρονα Ζεὺς
Ἐσλὸν———

To one man God gives *Martial skill* for *War*, to another the Art of *dancing*, to another that of *ſinging*, and of *muſick*; but to another he gives a *wiſe* and *prudent mind*.

In this diſpenſation of God (wherein to *ſome* he gives the

Knowledg of Divine Myſteries, to others he doth not) I ſay in this diſpenſation there is both

{ *Soveraignty* and *Juſtice:*

Firſt, In that he gives not to ſome the Knowledg of the Myſteries of Heaven, there appears *Soveraignty*: For in another Text the Lord Chriſt ſaith, *Father, thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes——— Even ſo, Father, for ſo it ſeemed good in thy ſight.*

Mat. 11, 25, 26.

Here *Jeſus Chriſt* gives no other reaſon why the Myſteries of Heaven were *hid* from the *wiſe*, and *revealed* to *babes*, but only his Fathers *good will* and *pleaſure*.

Secondly, In this diſpenſation of God, wherein the Knowledg of Divine Myſteries is not given to ſome, the *Juſtice* of God appears: Which, that you may underſtand, I lay down theſe two Propoſitions.

1. God hath inſtituted *means* for the obtaining of ſupernatural grace.

2. Where God *gives* grace (in the uſe of means) he gives it *freely*; to whom God gives not grace, he denies it juſtly.

1. God hath inſtituted *means* for the obtaining of ſupernatural grace: *For faith comes by hearing, and hearing by the Word of God*: The Lord hath ſet the ſtamp of Inſtitution upon means wherein he will be found, as hearing the word, *And when they heard this, they were pricked at the heart.*

Reading the Word, Prayer, and Meditation.

2. Where God gives grace in the uſe of means, he doth it *freely*; and to whom God gives not grace, he denieth it juſtly.

1. Where God *gives* grace in the uſe of means, he gives it *freely*. Whether it be in the outward means, or the inward preparatory work: for he is not tyed by the means to us.

Some ſay [*Facienti quod in ſe eſt, Deus dabit Gratiam ulteriorem*], To him that doth what he can do, more ſhall be given him; but though God ſhould ſometimes (or always) anſwer man in this kind, where do we find that he hath bound himſelf by Promiſe to do ſo?

Now

Now I muſt ſhew you, That where God *gives not* grace, he doth it *juſtly*.

Under the Goſpel, where God denieth grace, he never doth it but *juſtly*.

God obſerves a *diſtributive Juſtice* in it.

For the Saints (through grace) uſe the means to gain more grace; and Sinners, they refuſe all grace: For

1. In the Church, ſalvation according to Gods Promiſe is offered to *all*.

2. In the Church, the adminiſtration of grace is ſo high, as that it is ſufficient to convince all.

3. Sinners periſh, and go without grace through their own fault. For,

1. They neglect *the means* of the Knowledg of the Myſteries of Heaven.

2. They deſpiſe the Myſteries of the Kingdom of Heaven: And this reaſon Chriſt renders of it at the 13*th verſe*. *Therefore ſpake I to them in parables, becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand*: As if he had ſaid, ſuch Minds as they bring to hear, ſuch Sermons do I bring to them, cloath'd with parables and obſcurities: They that *will not* underſtand things that are manifeſt, to them I wrap up my Sermons in clouds and darkneſs: *They have eyes to ſee my manifeſt ſigns and miracles*, yet being blinded with *envy*, they will not ſee what they ſee; *They have ears*, and hear the truth that is irrefutable, and yet in *hearing they will not hear*, i. e. *they will not receive it, neither do they underſtand*, that is, it is ſo *clear*, that they *may*, but they *will* not underſtand.

To ſpeak more particularly,

1. Some will hear the Word, but not mind it ſo as to underſtand it: their puniſhment is, That as *they* will go no further with God, ſo God will go no further with *them*, but *denieth* unto them the ſpirit of Illumination, *leaves* them *blind* as he found them, and ſuffers *Satan* to take the word from them. Math 13. 19.

2. Some receive the word ſo far, as to *underſtand* it, but are not willing to *do* it, they cannot digeſt the *holineſs* of it; their *luſts*, and its *purity* cannot ſtand together; their puniſhment is, That God will not make it *further effectual* to *promote* their ſpiritual happineſs; though they may receive the *ſpirit* of

of *Illumination*, yet not of *Converſion*.

3. Some receive the word ſo far into their hearts, as to *delight* in it, and to *do* ſomething commanded, and *obey* it in ſome degree; They proceed to *Profeſſion*, and ſeveral meaſures thereof, but advance not to ſincerity and perfection; their puniſhment is, That the *ſpirit* of *Sanctification* and *Adoption* is denied unto them, and for fear of Adverſity, or love of the World, they deny the truth in a day of tryal.

Thus when we ſay, The Knowledg of the Myſteries of Heaven is given to ſome, and not given to others; to thoſe to whom it is given, it is given freely; to thoſe to whom it is not given, it is denied juſtly: For this denial is a puniſhment, and therefore juſt: ſinners deſerve it, that it ſhould be ſo.

The elect can ſpeak of *undeſerved-grace*, and the reprobate of *deſerved puniſhment*.

God is ſo *juſt*, that he doth not condemn *any* but for ſin: ſo *gracious*, that he doth not condemn *all* that do ſin.

Though God will ſave miſerable men *without their merits*, becauſe he is *good*; yet he will not damn any *without their demerits*, becauſe he is *juſt*.

But to give you a clearer Proſpect of this Truth, that the Divine Knowledg of the Myſteries of Heaven is given to ſome, not to others; Obſerve,

Firſt, Sometimes God makes choice of an *Alien*, an *Heathen*, before his own people in Covenant with him: As you may ſee in *Jeremiah* 38. 7,8. *verſes*, He gives an *Ethiopian* grace, which he gave not to many a *Jew*: *Ebedmelech* was an *Ethiopian*, yet a Saint; a black *Ethiopian*, but a white Saint: *None* ſpeaks for the Prophet but *he*: an *Ethiopian* ſaves the *Prophet*, whom the *Jews* did perſecute:

Jerem. 38. 7, 8.

Where obſerve

1. How God picks *one* out of a whole Nation: God makes choice of *Ebedmelech* above all the Nation of the *Ethiopians*: The whole Nation of his *Countrey-men* lay under the black Vail of darkneſs and ignorance, while *he* knew the Myſteries of Heaven.

2. The wonder of Gods Providence, how it brings about the Salvation of a perſon, whom he means to ſave.

God brings *Ebedmelech* out of his own Countrey, to make him a Saint: how he came thither, to live in the King of *Ju-*

dah's Court, there's no mention of it; but this we know, that he was brought thither upon the Wing of Providence, to know God, and to be ſaved.

3. God gives grace to *Ebedmelech*, and makes choice of *him* before many of his *own people* in Covenant with him.

Secondly, He prefers the Servant before the Maſter: *All the ſaints ſalute you, chiefly they that are of Cæſars houſhold:* This *Cæſar* was *Nero, in whoſe palace Saint Paul's bonds were made manifeſt:* So that ſome of his Servants were made *Chriſtians*, who afterwards proved *Martyrs*, namely *Evellius* and *Torpetes*, if we may believe the *Roman Martyrology*; here the Vaſſal receives the Goſpel, which the *Emperor* doth not: The *ſervants* are made *lambs* while their Lord and Maſter remains a *Lyon*; for ſo is he ſtiled in 2 *Tim.* 4. 17. Phil. 4. 22. Phil. 1. 13.

Thirdly, God prefers the poor before the rich: a poor *Lazarus* before a rich *Dives*: he drops his golden ſhowres of grace upon a low ſhrub, and over-looks the tall Cedar: The truth of it is, *Dives* was poor, *Lazarus* was rich; *Lazarus* had more gold in his Soul, than *Dives* had in his Purſe.

Hath not God choſen the poor in this world, rich in faith [i.e. to be rich in Faith] *and heirs of the Kingdom?* As we read it, *Hath not God choſen the poor in this world, rich in faith*: Some would argue, that they were *choſen, becauſe rich in faith*, as if their *faith foreſeen* were the *cauſe* of their choice: but the meaning is, *Hath not God choſen the poor in this world* [to be] *rich in faith.* Jam. 2. 5. Jam. 2. 5.

[*Eſtai* is underſtood, as in many other Texts].

Fourthly, Chriſt Jeſus in the diſpenſations of grace, preferred *ſtrangers* above natural relations: He gives not grace according to natural relation: he paſſed by many many of his *kindred: For neither did his brethren believe in him.* John 7. 5.

And this the *Jews* at this day, read with ſuch wonderment, that they take occaſion from this Text to ſlander our Saviours miracles, ſith his own kindred believed not in him: but they are ignorant of the Myſtery of *Free-grace.* *Trap. in Loc.*

And indeed, a man would have thought, that *Chriſt Jeſus* would have given grace to his *kindred* before others; that he would have paſſed by none of his *kindred*; but though they were *kin* to him in the fleſh, yet he was *God*, and ſo above all Kindred and Relation to them: In reſpect of his *Humane Nature*,

Nature, he was of the ſame blood with them; but as God, he had no relation to them; *Kindred* and *Conſanguinity* is below the *God-head*: *Conſanguinity* runs in a line of blood, but God partakes not of fleſh and blood.

Obj. *But you will ſay, methinks the* Humane Nature *of Chriſt ſhould have deſired the converſion of his kindred more than others, and prevailed with the* God-head *for grace for them.*

Reſp. 1. The *nearer* one is united to *God*, the leſs he partakes of *himſelf*, and the more of God: Chriſts *Humane Nature* united to the Deity, willed nothing with a private will, but all with an elevated will, moving according to the will of the God head.

2. A *Saint*, as far as he is ſanctified, wills nothing, but what God wills; but *Chriſts* Humane Nature was united *perſonally* to the *God-head.*

The Saints are *myſtically* united to God by Faith, *morally* united to God in love and affection; but Chriſts Humane Nature was *perſonally* united to the *God-head*, and therefore was more nearly united to God, than to all *natural relation* or *kindred.*

Fifthly, Sometimes he paſſeth by the Children of Saints, and graffs in the Children of a prophane ſtock: he takes pearls out of *Toads-heads*, and digs *golden mines* out of a barren and dry earth; for ordinarily golden and ſilver Mines grow in the moſt barren Grounds and Mountains, not in your fruitful and rich ſoyls.

1 Sam. 8. 3. *Samuel* was a noble plant, yet his *Children* degenerate branches; *His ſons walked not in his ways, but turned aſide after lucre, and perverted judgment.*

2 Kings 23. 30, 32, 34, 37 verſes. *Joſiah* was a curious and rare flower; yet his Sons that came from him were the worſt that might be.

Sixthly, Sometimes he puts a difference between Sons of the *ſame Womb*; takes the one, and paſſeth by the other; Seals the one, and leaves a blank on the other: *Jacob* and *Eſau* were twins of the ſame Womb; two Kernels in the ſame *Pomgranate*, and

Rom. 9. 11. the Lord put a *difference* between them betimes, [*The children being not yet born, neither having done either good or evil*]

Verſ. 13. makes choice of the one, repudiates the other, [*Jacob have I loved, but Eſau have I hated*].

Seventhly,

Seventhly, Sometimes he prefers the younger before the elder; and ſo makes the *firſt*, *laſt*, and the *laſt*, *firſt*: and thus the Lord croſſeth man; for man writes *Prærogative* upon his firſt born, and makes him the firſt in his love; but God comes and writes quite contrary, and ſaith, I chuſe this for mine, and leave the elder.

As *Zachary*, when all his friends would have his Son called *Zachariah* (his Fathers name) he, when the writing Tables are brought him, writes his name, *John*; and they admired at it: So when men write their eldeſt Sons, heirs of Heaven; God comes, and ſtrikes out their names, and writes the younger in his Book of Life: Thus did God by *Jacob* and *Eſau*, *the elder ſhall ſerve the younger*; And when *Iſaac* reſolved to lay the bleſſing upon *Eſau*, God ordered it ſo, that *Jacob* the younger ſhould have it. Luk. 1. 57. 63. Rom. 9. 12.

As when *Joſeph* brought his two Sons to *Jacob* to bleſs, he prefers the younger before the elder.

David was *Jeſſes* youngeſt Son, *deſpiſed* among his Brethren, but the Lord made him the eldeſt. 1 Sam. 16. 6, 7, 14. verſes.

Among the three Sons of *Noah*, there is a controverſie about their *Primacy*.

Cham, though the youngeſt, yet will be preferred above his Brethren, if we ſtand to the judgment of the *Poets*, who derive *Jove* (or *Jupiter*) from *Cham*.

Again, We ſhall give the firſt place to *Japhet*, who was the eldeſt Son, if we follow the order of Nature; but to *Sem*, if we follow the order of Grace, whom God prefer'd before his Brethren, not of *merit*, but out of free grace, and meer indulgence.

That *Cham* was the youngeſt of the Sons of *Noah*, you have an expreſs in *Gen.* 9. 24, and that *Sem* was not the firſt-born, it is manifeſt out of *Gen.* 11. 10, Where 'tis ſaid, *That Sem was one hundred years old, and begat Arphaxad two years after the flood*: That is in the year of *Noah's* age, *ſix hundred and two*; for the flood came in the *ſix hundredth year* of *Noah*, *Gen.* 7. 11, It follows that *Noah* begat *Sem* in his year *five hundred and two*; ſeeing he had begotten his firſt-born two years before, for he began to beget Children in his year *five hundred*, Gen. 5. 32. Therefore *Sem* was two years younger Gen. 9. 24. Gen. 11. 10. Gen. 7. 11. Gen. 5. 32.

than his brother that was firſt-born, that is *Japhet*, who is
Gen. 10. 21. therefore called the elder, *Gen.* 10. 21.

Therefore *Japhet* being the firſt-born of all the three, yet God prefer'd *Sem before him*; to ſhew that his Election was *free*, and not tyed to the *prerogative* and worthineſs of Age; and to ſhew that there was not the ſame order of *Grace*, which is of *Nature*.

For *nature* gave many priviledges to the *firſt-born*; and preſently from the beginning of the World, God ſubjected
Gen. 4. 7. *Abel* to *Cain* his elder brother; *unto thee ſhall be his deſire, and thou ſhalt rule over him*; yet in *grace* he ſubjected *Cain*
Verſ. 4, 5. to *Abel*: *The Lord had reſpect to Abel, and to his offering: but unto Cain and his offering, he had not reſpect.*

Eighthly, He prefers the *child* before the *father*; he gives grace to the child, which he denieth the father; makes choice of the child, refuſeth the father.

The Prophet ſaid of the wicked *Jeroboams* Son, *All Iſrael*
1 King. 14. 13. *ſhall mourn for him, for he only of Jeroboam ſhall come to the grave, becauſe in him there's found ſome good thing toward the Lord God of Iſrael.*

And ſometimes he chuſeth the Father, and paſſeth by the Child: he forgave *Adam* his ſin (though he damn'd the whole world) and caſt off *Cain* for ever.

Ninthly, God makes ſome ſharers in the *ſame deliverance*, who ſhare not in the *ſame grace*: as the *ten Lepers*, he gave them the *ſame cure*, not the *ſame grace*: he gave them *all* a cure,
Luk. 17. 17. only to *one grace*: *Were there not ten cleanſed? where are the nine? There are not found that return'd to give glory to God, ſave this ſtranger.*

So the Sons of *Noah*, were all ſaved in the ſame *Ark*, and yet not all made partakers of the ſame Faith.

We ſhall now give you the Application of this Point; And firſt,

Uſe 1. See by what *tenure* the Saints *hold* and *receive* all their grace; *By gift*.

1. The firſt work of grace in the ſoul is a gift: *No man*
John 6. 65. *can come to me* (ſaith Chriſt) *except it were given him from*
Rom 5. 5. *above*: and *Romans* 5. 5, *All is given*: It is *grace* that

we *have* grace: the grace of God, that we have grace *from* God.

2. The *addition* and *increaſe* of grace is a gift; every little degree of grace is a gift; and when he gives more, ſtill it is more gift.

3. Heaven it ſelf is a gift: The gift of *God is eternal life*: mark the whole verſe; *The wages of ſin is death: but the gift of God is eternal life.* Rom. 6. 27.

Eternal death is a wages, eternal life is a gift: men *deſerve* it, when they are damn'd: but they deſerve it not, when they are ſaved: their *ſins* are *worthy* of Death, but their *graces* are *not worthy* of Life; And the reaſon is,

1. Becauſe mens ſins are their *own*, and therefore deſerve death.

As *Chriſt* ſpeaking of the *Devil*, ſaith, *When he ſpeaketh a lye, he ſpeaketh of his own:* Our lyes and our ſins are *our own* works, but our graces are not our own: we are beholden to *God*, in that we have grace: when we ſerve him with our graces, we ſerve him but with his own. John 8. 44.

2. Becauſe our ſins being *perfectly ſinful*, are worthy of death; but our graces being *not perfectly gracious*, are not worthy of life.

Uſe 2. Is grace a *free gift?* then ſerve God *freely*: We cannot be *too free* in ſerving *him*, from whom every thing is a *free-gift.*

I may rightly apply that Text to the Saints; *Freely ye have received, freely give:* I am ſure you have freely received grace; ſerve him freely with your grace: And therefore a *Servant* is in *Greek* called μίσθιος, which comes from μισθὸς, a *reward*; becauſe *ſervants* ſerve not their Maſter *freely* (as his Sons do, meerly, becauſe he is their Father) but for *reward.* Math. 10. 8. Luk. 15. 17.

What is it to ſerve God freely?

1. To count it a greater good to *ſerve* God, than to be *ſaved*: not as if a man ſhould not ſerve God with an eye to his ſalvation; for 'twere a ſin if he ſhould not, becauſe the *recompence of reward* is the great Promiſe; and 'twere a ſin not to prize, and eye, and look up to any promiſe of God; I ſay we are bound to ſerve God with an eye to the recompence of reward, becauſe it is the Promiſe of God; now we are to make

the *beſt* of every promiſe; to improve the promiſe, and to make the beſt advantage of it, for the quickning of our graces, and the cheering up of our ſpirits: The promiſes are *helps*, and we are bound to uſe all Gods Helps. And therefore we may ſet our ſalvation befor us, and aim at it.

Heb. 12. 2.

But yet (ſtill) this we ſhould do, (and if we ſerve God freely, will do it) *count it a greater good* to ſerve God, than to be ſaved; to glorifie God, than to be glorified.

Indeed the Lord ſaith, *Them that honour me, I will honour*; This is his *goodneſs*; yet *Gods* Honour is a greater good than *our* honour: It is a greater good that *God* be glorified, than that *we* ſhould be glorified: becauſe the Glory of *God* is the good of the Creator; but *our* glory is but the good of the Creature.

2. To ſerve God *freely*, is to ſerve him *willingly*: As we ſay of a man that doth a thing willingly, he doth it freely: for that is the very *eſſence* of the Will: that which is not done freely, is not done with the Will.

Oh obſerve thy ſelf! Thou [Profeſſor] it may be prayeſt in thy cloſet, but if thou *durſt* omit it, thou wouldeſt not pray; thou art not drunk; but if thou durſt for ſhame, thou wouldeſt not be ſo temperate; now thou doſt not pray nor abſtain from ſin *willingly* and *freely*.

3. To ſerve God *freely*, is to ſerve him *abundantly*: to be *liberal* in his ſervice: He that is no *niggard*, but is liberal in his gifts, we call him *free*: So he that ſerves God freely, is no niggard of his ſervice; he is very liberal of his ſervice to God: As we ſay of a man that's liberal of his Fare, and liberal in his Houſe; he is free, he cares not what he ſpends upon his friends; he provides bountifully for them; he calls for his Wines and Sweet-meats about him, and thinks nothing too much for them; we ſay this man hath a *free* and *noble* ſpirit: ſo the Saints that ſerve God freely, think they can *never* do enough for him: he makes abundant Proviſion to entertain Chriſt, and ſets a long Table full of Services, like ſo many diſhes before him.

Luk. 19. 5. Verſe 8.

When Chriſt ſaid to *Zacheus*, *To day I muſt abide at thy houſe*: How did *Zacheus* entertain him? Wondrous liberally: ſaith he, *Behold Lord, half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation*,

tion, I reſtore him four-fold: Zacheus was wondrous free; Chriſt Jeſus might have any thing of him without ſpeaking.

A Saint cares not what he ſpends upon Chriſt; wilt thou have me give away one luſt? yea, ſaith Chriſt; there it is; another, ſaith Chriſt; there it is Lord, another yet, ſaith Chriſt; there 'tis Lord; nay all, ſaith Chriſt; take all then.

Veniat, veniat, Verbum Domini (ſaith one) *Et ſubmittemus ei ſexcenta, ſi nobis eſſent, Colla:* Let the Word of the Lord come, let it come; and wee'l ſubmit ſix hundred necks to it, if we had them.

Nay, but not thy luſts only, but thy life too, ſaith Chriſt; take it then: ſaith St. *Paul, I am ready not to be bound only,* Acts 21. 13. *but alſo to dye at Jeruſalem for the name of the Lord Jeſus.*

Uſe 3. Is grace a gift? then count thy *work* a gift: not a burden, but a gift; not a toyle, but a gift: look upon every labour, and every ſervice and obedience for God, as a gift: As a Woman, though ſhe travel in pain, yet counts her Child a gift from God: As the Text ſaith, *Lo, Children are an heri-* Pſal. 127. 3. *tage of the Lord, and the fruit of the womb is his reward*: The mother counts her child a gift: for who can create a ſoul in the Womb but the Lord? Who can form the ſhape and ſtructure of a man in the Womb, but the Lord? So, though thou labour and travel in birth of Service for the Lord, though thy Service for God may coſt thee many a pang; yet count it a gift: As Jeſus Chriſt did, *The works which the Father hath* Joh. 5. 36. *GIVEN me: And I have finiſhed the work which thou* John 17. 4. *gaveſt me to do:* Lo, Our Saviour counts his *work* a *gift*; ſo ſhould we take it for a *favour*, that he *employs* us, that we may do him any ſervice, or have any office about him.

Nay to *ſuffer* for Chriſt, and loſe all for Chriſt, count it a *gift*; As *Paul* tells the *Philippians, Unto you it is given in* Phil. 1. 29. *the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his ſake:* To ſuffer for Chriſt, was given them, as a great favour: *ſufferings* are a gift, as well as *Faith.*

As *Latimer* ſaid, The *greateſt promotion* that God gives in this world, is to be ſuch *Philippians*, to whom it is given *not only to believe, but alſo to ſuffer.*

And

And *Ignatius* profeſſed, he had rather be a *Martyr*, than a *Monarch*: And the *Apoſtles* rejoyced, that they were graced, ſo as to be diſgraced for Jeſus Chriſt. Act. 5. 41.

Uſe 4. Make ſure of Heaven then, ſince the Knowledg of the Myſteries of Heaven is a gift to ſome, not to all.

How ſhould *we make our calling and election ſure*, ſince *many are called, and but few choſen?*

Give diligence to make thy calling ſure, ſeeing he gives grace but to *ſome*, not to *all*; ſince he ſends pardons but to *ſome*, not to *all*.

We need not doubt the attaining of that which *none* at all miſs, nor any are ever put by it: But when a thing of price and worth is given only to *ſome*, not to *all*, there we ſhould make *ſure work*.

You that hope for Heaven, make ſure of Heaven; for hopes diſappointed will break the heart: *If hope deferred makes the heart ſick, ſurely hopes diſappointed will make the heart break.*

Oh do not hang upon rotten hopes: as a man that hangs over a deep River by a Rope or Cord, there he hangs and hopes, and hopes and hangs, but if his Cord break and ſnap aſunder, there he falls, and never riſeth more; ſo many hang over Hell by the Cord of hope; and if thy Cord of hope breaks (as it will, if it be but rotten) thou art gone; Man, thou art gone if thou hadſt a thouſand ſouls: And therefore do not hang upon a weak Cord of uncertain hope; but upon the golden Cord of *Faith* and *Aſſurance*.

If you ſay, How may we attain Aſſurance?

I anſwer you,

Firſt, God gives aſſurance in Gods way: if *God* gives aſſurance, certainly he will give it in *God's* way: Therefore, Sirs, never expect it in a way of ſin; for ſin is not God's way.

Mr. *Woolbridge* of *Juſtification*, Pag. 292.

I am told by a *moſt learned man*, That *Aſſurance* by our *Divines* is wont to be made a part of *Sanctification*, and may very well be included in the *ſanctification* of the *ſpirit*, (1 *Theſ.* 5. 23.) as diſtinct from *Soul* and *Body*.

Secondly, Seek not aſſurance in the way of the World: the World

World is a ſtranger to aſſurance; this is ſuch a flower, as grows not in the Worlds garden; the world and aſſurance are *Antipodes:* And therefore if ever you would meet with aſſurance, do not as the *world* doth: For do ye not know, *That narrow is the way that leads to life, and few there be that find it?* And therefore you *run from* aſſurance, if you follow the world: Oh tremble then to go in the way of the world! If thou wilt follow the *moſt*, I tell thee, the moſt will be damned: Aſſurance lyeth *Eaſt*, and the world goeth *Weſt*; if thou follow the world, the Sun of aſſurance will ſet upon thee.

The Apoſtle ſaith, That the *Devil is the God of the world, who hath blinded their minds.* 2 Cor. 4. 4.

And he tells you, That the Saints are *chaſtened of the Lord, that they may not be CONDEMNED with the world.* 1 Cor. 11. 32.

Where then can the world or her *Children* meet with aſſuranc? They may be aſſured of Hell, but not of Heaven.

Our Lord Chriſt ſaith, *I pray not for the world, but for them which thou haſt given me, for they are thine:* The Lord Jeſus doth not ſpend one breath to pray for the world; and where then is the aſſurance of the world? John 17. 9.

Thirdly, It is but a few ſpecial ones that wear the golden chain of aſſurance about their necks: and therefore you muſt be choice Chriſtians if you would have this *white ſtone, and the new name written in it.*

It is not every meaſure of *true* grace that affords aſſurance: ordinary Saints have it not; and therefore advance; Sirs, you muſt advance higher, you muſt be peculiar ones, if you would enjoy aſſurance: All the Children know not their Fathers ſecrets, but the choiceſt of them.

Fourthly, Aſſurance is a work of the *greateſt diligence:* And therefore ſaith *Peter, Give all diligence to make your calling and election ſure.*

Lazy ſouls will never arrive at it: he that would have it, muſt be familiar and intimate with God.

Enoch, who was *tranſlated*, was one that *walked with God*; and you that would be tranſlated into the Heaven of aſſurance, muſt be perſons walking with God: You muſt take many a turn with him: you muſt dwell in his Preſence; you muſt

must pray hard, and lay fast hold upon him.

As it is said of *Thetys*, that when she came to ask a request of *Jupiter*,

Hom. Iliad A. v. 512.

——————— Θέτις δ' ὦς ἥψα το γόνων,
Ὦς ἔχετ' ἐμφυῖα καὶ ἤρετο δεύτερον αὖθις.

She laid fast hold upon his knees, and held him as if she had been ingrafted into him, and would not leave him.

So vigorously must you pursue God in Prayer that would have assurance; you must wrestle with him, and lay hold on him, as if you were incorporated into him.

Use 5. Tremble at the *severity* of God in his spiritual administrations.

His *judicial* punishments upon the souls of men are very dreadful.

To you it is given to know the Mysteries of the Kingdom of heaven]: here is exceeding mercy.

But to others it is not given], here is exceeding severity.

The Lord knows how to meet with sinners in their own way: to shape his judgments to their deservings.

Ignorance is their sin, and Ignorance shall be their punishment.

He will *speak* in parables to them, and he *will act* in parables to them; his *Word* shall be parables, and his *Works* shall be parables to them: They shall understand nothing that he *saith*, and nothing that he *doth*: he will walk every step in the dark towards them, all his paths shall be covered with Clouds: in all his teachings, and in all his walkings, there shall be a mist before their eyes: though he saith, *This is the way* to heaven, *walk in it*; yet they *shall not* see the way: they *would* not, and now they *shall* not.

Oh that thou hadst known in this thy day the things that belong to thy peace! but now they are hid from thine eyes: They did hide their *eyes* from their peace, and now their *peace* is hid from their eyes.

Consider, What are the things whose Knowledg is not given you: *The Mysteries of the Kingdom of Heaven*: What, Sirs, Is it the matters of Heaven that are *kept* from you? A cur-

curtain drawn between you and heaven? Now God's angry indeed: A cloud ſet up to darken *ſalvation* and *eternal life* from you? Lord, here is thy greateſt ſeverity.

Nay, he infatuates the *wiſe*, and takes the underſtanding from the *prudent*.

He is a *ſevere* God to thoſe that act againſt the *light*.

——Μάργην σὲ Θεοὶ θέσαν, ὅστε δύναν ται Ἄφρονα ποιῆσαι καὶ ἐπίφρονα περ μὰλ' ἐόντα. *Homer Odyſ.* Ψ.

God hath made thee mad, who can make the wiſeſt man a fool, and ſtrip him of his Intellectuals.

Do we not ſee men whom we call *wiſe*, damn themſelves *underſtandingly?*

God draws an horrid *Eclipſe* upon their minds, and their Sun of Wiſdom ſets upon them; they run *madly* upon their ruine, and *moſt skilfully* plot their own deſtruction. See Iſa. 29. 10, 11, 12, 13, 14 verſes,

God ſtruck *Nebuchadnezzar* mad, and *he was driven from men, and did eat graſs as Oxen; his hairs were grown like eagles feathers, and his nails like birds claws:* he was turned into a *beaſt* by the Judgment of God. Dan. 4. 33.

And therefore Sinners are called in Scripture, Lyons, and Bears, and Wolves, and Dogs.

God bereaves them of their underſtanding, they *bark* againſt Religion, like Dogs, and *bite* the Saints like Dogs; they run about *ſnarling* and *ſnapping* at Gods ways and his People, like mad Dogs.

Thus God is ſevere in his ſpiritual Judgments, he infatuates the wiſe, and makes them fools: they carry on *moſt artificially* their own damnation.

Uſe 6. Sinners, ſee your ſpiritual miſery: and my God open your eyes, that you may ſee it.

1. You have ſeen many things, and if you ſee not your own miſery, you ſee nothing: It may be you have ſeen miſerable Objects; but if you ſee not your *ſoul-miſery*, you have ſeen nothing.

You have ſeen *War* in the Land; you have ſeen garments rolled in *blood*; you have ſeen your own or other mens eſtates *plundred*; you have heard the noiſe of the *Trumpet*, and the

beating of the *Drum* in your ſtreets.

But now, if in a day of *peace*, you ſee not God at War with your ſelves; if you ſee not the Myſteries of the Kingdom of Heaven denied to you; if you ſee not your ſelves plundred of *Heaven*, and ſtript of *light* and *life*; if you ſee not your ſpiritual eſtate wallowing in its blood; if you hear not the *Trumpet* of the Goſpel calling you to Repentance; if you hear not the *Drum* of *Conſcience* beating againſt ſin in your own boſoms; *whatever* you have heard, or ſeen, you have ſeen and heard *nothing*.

2. Much *communicable*, and nothing *had*, is not this miſerable? Heaven drops, and it drops *fatneſs*, and yet your ſouls ſo *lean*, is not this a Myſtery? So much to be *had*, and ſo little *enjoyed*, makes me wonder and grieve. Light *communicable*, and yet men have no *light*; Grace *communicable*, and yet men *without* grace; Heaven communicable, and yet men drop every day to Hell: This is an aggravation of Miſery: Ah ſinners! in your Fathers houſe is bread enough, feaſting, banquetting, glorious diſhes in Wiſdoms houſe; how is it that *you* have nothing?

3. Your *ſins* are aggravated, and ſo will your *condemnation* be; you ſeeing, ſee not; and hearing, you hear not; you *hear* and *ſee*, and yet *underſtand not*: Doth not this aggravate your ſins, and make them exceeding ſinful? You are *called*, and yet you have *refuſed*: God hath ſtretched out his hands, and yet you have not regarded; you ſhut your eyes, and ſtop your ears, leſt you ſhould be converted; and doth not this *greaten* your ſins, and make them odious? *Glorious power* works in the world, and yet men lye in their ſins; Power works gloriouſly, but you feel none, you are under the power of ſin, as if there were no Power of God at all working in the World.

Sinners, this leaves you wholly without excuſe; there is power enough working to ſubdue the ſtrongeſt luſt; what can you plead? How great is that ſin which is committed under the neglect of *glorious power*! within the reach of a *glorious arm*! As there is a *glorious power*, ſo there be glorious ſins, *ſplendida peccata*, ſcarlet, crimſon ſins; and theſe are ſuch as are committed againſt *glorious means*, glorious light, grace, and aid.

Men

Men ſin, and lay it upon their *weakneſs*, and ſo reſt and rub on: Ah Lord! what a life is this! God will judg you, and lay it upon your *wickedneſs* and *wilfulneſs*: for is not glorious Power preſent to raiſe you up? *Weakneſs* becomes *wickedneſs*, when it is *reſted in*, and *pleaded for*: A ſoul given to *ſhifting*, hath no mind to leave his ſin; there is no *damning temper* like this: you ſay, you have no power to come out of ſin; 'tis not ſo, there is the Power of God in the Goſpel *preſent* and *ready* for you to liſt you up: And therefore there muſt be no pleading for ſin, no not for any ſin, though never ſo great and ſtrong: The *remedy*, *the power* is ſo *gloriouſly All-ſufficient*.

Dub. *But I pray you, Sir, tell us, How ſhall we know that the Knowledg of the Myſteries of Heaven is not given unto us?*

Anſw. 1. You that ſleep in your loſt eſtate, to you the Knowledg of the Myſteries of Heaven is not given: The Myſteries of *Hell* and *Damnation* are made known to you, and yet you awake not: What ſoul is there that doth awake?

2. When a man can *love* a ſin in the very face of *Divine Myſteries*, in the very face of Mercy, and the face of Glory.

3. When the more God *forbids* a ſin, the more you *bid for it*: When the more the *Commandment* comes, *ſin* becomes the more *ſinful*, and the heart the more ſtubborn; when the more the *ſpirit ſtrives*, the more *ſin thrives*; the more the *ſpirit* ſtrives *againſt* thy luſt, the more *thou* ſtriveſt to *hold faſt* thy luſt: From *this* man is the Knowledg of the Myſteries of Heaven ſhut up: let him look to himſelf be-times.

Uſe 7. Sinners, go not on to provoke God to *deny* you the Knowledg of the Myſteries of Heaven.

I told you (in the Explication of this Point) that God in denying to *ſome* the Knowledg of the Myſteries of Heaven, obſerves a Method of *Juſtice*; that is, Sinners *deſerve* it and *procure* it at the Hands of God: I ſay Sinners deſerve blindneſs and obduration.

Firſt, [*ſenſu Negativo*] in a *Negative ſenſe*, becauſe they deſerve not ſoftneſs of heart, that God ſhould mollifie them; they deſerve not this ſpecial mercy.

Secondly, They *deſerve* blindneſs and hardneſs of heart in an *Affirmative ſenſe*; becauſe by their *Additional* ſins, and daily reſiſtings, they deſerve a *further* Hardneſs and *Tradition* [εἰς ἀδόκιμον νοῦν] *to a Reprobate mind.*

Uſe 8. Try your graces: *Gifts* will not *ſave* you: ſee that you have not the *gift* of Knowledg, but the *grace* of Knowledg: not the gift of Prayer, but the grace of Prayer: See that you have not *good parts*, but *parts in Chriſt*, as our Lord
Luk. 10. 42. ſaid, *Mary hath choſen that good part which ſhall not be taken from her.*

No man hath *good parts*, till he hath *part in Chriſt.*

Would you try your graces? know then,

1. Grace acts *inwardly*. It works upon the *heart*, upon the *vitals*: it works upon the *ſubject* it is in: as *phyſick* works upon Nature, ſo doth grace; it works upon the *very nature* and *conſtitution.*

2. It acts *Divinely*: it doth all for *God*, and for *Divine ends*: He that hath the *gift* of Prayer, prays for *himſelf*, that *he*
1 Sam. 28. 2. *may ſhew himſelf*, as *David* ſaid to King *Achiſh*, *Thou ſhalt know what thy ſervant can do*: But he that hath the *grace* of Prayer, prayeth for *God*; he doth not only pray *to* God, but *for* God, that he may have more of *God*, and leſs of *himſelf*: more communion with God, leſs communion with himſelf: he that hath the grace of Prayer, prays for grace.

He that hath the grace of *patience*, ſuffers *Divinely*; becauſe God will have him ſuffer; as *David* ſaid concerning *Shimei*,
2 Sam. 16. 10. *Let him alone*, (ſaith he) *for God hath bid him curſe David.*

He that hath the *Grace* of Obedience, obeys Divinely, he acts with Divine raptures of love to God, and zeal for his Glory.

3. It acts *univerſally*: As the Sun being in the Heavens, runs its courſe over all the World; ſo the ſoul that is fixed in an Heaven of grace, runs its courſe and motion through all the Commandments.

As the *Apoſtles* being *univerſal paſtors*, were not fixed to any place, but went Preaching the Goſpel all the world over; ſo thoſe that are univerſal Saints, limit and fix themſelves to no Commandment, but travel over all the world of *Goſpel-precepts.*

Uſe 9.

Uſe 9. This ſpeaks admirable *comfort* to many ſorts of men, who ſtart up doubts and ſcruples againſt themſelves, and follow the ſcent of them too far, ſo as to hinder them in the way of believing.

Dub. 1. *Saith a doubting ſoul, I am a* poor man, *and deſpiſed in the world, and will the Lord reveal his Myſteries of Heaven to* me? *Will the Lord look upon* me?

Sol. And why not upon *thee?* Though the Lord be high, yet he looks low: *He humbleth himſelf to behold the children of men.*

1. The Lord will not *deſpiſe* thee in that thou art *poor*, becauſe 'tis the condition *himſelf* hath put thee in: Now the Lord doth never deſpiſe *his own* work: he deſpiſeth *Satans* work, and *Mans* work, which is ſin; but he doth never deſpiſe *his own* work; he that *made* thee poor, will not *deſpiſe* thy poverty.

Thou canſt not be worſe than a *beggar*, a blind beggar; we count a beggar to be in a low condition, but a blind beggar that cannot ſee to work for his living, we count him very low; and yet *Chriſt* gives grace to *ſuch*, *Mark* 10. 47, He was *blind*, and yet he *ſaw* Chriſt by *Faith*: for as ſoon as ever he heard it was *Jeſus*, *He cryed out*, *Jeſus, thou Son of David*, (i. e. the *Meſſiah*) *have mercy on me.*

Chriſt Jeſus before he came at him, ſent his ſpirit to teach him to ſay [*Jeſus thou Son of David*] Chriſt Jeſus came by that way on ſet-purpoſe to reveal himſelf to the poor beggar.

2. Thy *Saviour* was *poor*, and therefore no marvel if the *poor* be *ſaved*: He that made Chriſt poor, will make the poor, Chriſtians.

3. To chuſe, God will reveal his Myſteries to the poor rather than to the rich: not that he doth deſpiſe *riches*, but becauſe the *rich* deſpiſe him; they are proud of their riches, and think that God is *engaged* to ſave *them* above others, becauſe they are *great* above others: They that are rich in *eſtate*, are rich in *conceit*.

Dub. 2. *But I have but an ordinary Trade, and will the Lord give grace to* me? *Sol.*

Sol. Why not to thee? The Lord had as leif Trade with thee, as with any other.

The Apoſtles (many of them) were but *Fiſhermen*, and yet the Lord Chriſt caught them in his Net: his ſpirit mov'd upon their Waters, and took them out of the depths of ſin, and revealed the glories of Heaven to them, ſo as to none ever before or after them.

A *Fiſherman* is as ordinary a *Trade* as any in the World, and yet Chriſt preferred them above all the World, and made them the greateſt men in Heaven and Earth; for himſelf ſits next the Father, and the Apoſtles next him.

Dub. 3. *But I am a* Servant, *an* Apprentice, *I am an* Handmaid, *whoſe work is the meaneſt drudgery in the houſe, and will the Lord reveal to* me *the Myſteries of Heaven?*

Sol. And why not to *thee?* eſpecially if thou art humble: If thy Maſter truſt thee with his *Eſtate* and *Caſh*, will not God truſt thee with his Jewels and Graces?

God is an humble God, and will ſit with the *ſervant* at the *lower end* of the Table, as well as with the Maſter at the upper end of the Table.

Nay with God all are round Tables, there's no upper end;
Eph. 6. 9. he reſpects not the *Maſter* more than the *Servant*, in matters of grace.

Thou ſayeſt, I am but a ſervant, I ſit not down with my Maſter at Table, I wait:

So doth *Free-grace*, it waits too:

Thy condition is not ſo low, but *Free grace* goeth lower:
Iſa. 30. 18. God *waits* to be gracious.

Dogs are lower than Servants: and yet Chriſt gives grace to Dogs; to the *Woman of Canaan*, whom he called a Dog, *Oh woman great is thy Faith!*

The Children of *Iſrael* were but Servants and Bondmen in *Egypt*; and yet God appeared to *them*, not to *Pharaoh*: Thou doſt the *baſeſt ſervice* in the houſe, and they made *Brick*, and yet God appeared to them, not to *Pharaoh*.

Joſeph was but a *ſervant*, and yet how *familiar* was God with him? It is worth your noting: *Joſeph* was a Servant all along. A ſervant to his Brethren, they ſold him (as his Maſters) into *Egypt*. He

He was a ſervant in *Potiphar's* houſe, and yet God reveals his Preſence to him there: When his *Miſtris* tempted him, ſaith he, *How can I do this great wickedneſs and ſin againſt God?*

A man may be a ſervant to *men*, and yet not a ſervant to his *luſts*, and then God appears to thee.

Joſeph, when he was caſt in the Priſon, was *worſe* than a ſervant, and yet God was with him there: God keeps company with *Joſeph* from *ſervice* to *priſon*, and gives him favour in the Jaylours eyes, and he truſts him with all his Priſoners: *When men have command over their luſts, God gives them command over men.*

Dub. 4. *But* (yet ſaith a ſoul) *I am a* fooliſh *man, an* unlearned *man, and will the Lord reveal his Myſteries to* me?

Sol. And why not to *thee?* The Lord loves to be making the fooliſh, *wiſe*: and Jeſus Chriſt ſaw a great deal of beauty in it, when he ſaid, *I thank thee, oh Father, that thou haſt hid* Mar. 11. 25. *theſe things from the wiſe and prudent, and haſt revealed them unto babes.*

What Beauty may we read in this work?

The wondrous *skill* and *power* of God, appears in it: you count him a rare School-maſter that can make *Idiots* and *Fools* Scholars; How do you admire his Art in Teaching? This ſets out the Lords *skill*, and ſpeaks him *admirable:* When the *ſcribes* and *phariſees ſaw the boldneſs of Peter* and *John, and* Acts 4. 13. *perceived that they were unlearned and ignorant men, they marvelled; and they took knowledg of them, that they had been with Jeſus.*

Is it not a rare ſight to ſee a *child* ſpeak *ſentences*, and poſe an aged man with *Wiſdom?* Thus when *Chriſt* was but a *child* (twelve years old) and poſed the *Doctors*, in the *Temple*; The Text ſaith, *They were aſtoniſht at it.*

Uſe 10. Oh! *awake* your ſelves then; feed not your ſelves with idle dreams of an *univerſal grace*, as if ye *could not miſs* of Heaven.

Is it not time to awake, when *ſalvation* (like a Roſe) grows not in every ones garden? When the *Beams of grace* ſhine not in

in at every ones Window? when there are *ſo many profeſſors*, and ſo *few ſaints*? When the *Knowledg of the Myſteries of Heaven* treads not over every mans threſhold, but only goes into that heart where God ſends them.

There were two Thieves crucified with Chriſt on the Croſs, the one is taken, the other left: Two Sons in *Rebeccha's* Womb, (*Jacob* and *Eſau*) the one is taken, and the other left. There were ten Virgins, five of them taken, and five left: Ah, Lord, how *narrow* is thy number!

Whilſt the Miniſter is Preaching, the ſpirit, like an Archer, ſhoots the arrow of Converſion into ſuch an one's heart, and hits him, and paſſeth by many an one; he ſhoots his Arrow by ſo many, and hits one or two.

Oh, how ſhould this awake you! Lord, hit *my* heart: Lord, make *me* thy mark; do not miſs *my* ſoul, but hit, Lord: I am an unclean wretch, make my black heart, thy *white* to ſhoot at: Lord, I am a drunkard, level thine Arrow of grace at my heart: ſhoot ſtedy, Lord, take thine aim, and ſhoot thy Darts through my deadly luſts.

Lord, I am an unbeliever, I cannot believe the promiſe; take ſuch a word of pardon, and dart it into my ſoul, that I may believe.

Lord, I have heard many Sermons, and thou haſt not hit me yet; I have ſate under the ſhowres of grace a long time, and every drop hath yet fallen beſides me: thine Arrows have fled about mine ears, and not one yet ſtuck in my ſides.

Content not your ſelves then, in that ye live under the means of grace.

Object. *But is not this an* hindrance *to our converſion, a great block in our way, in that God gives grace to* ſome, *not to* all? *In that* many are called, but few are choſen?

Anſw. No, none at all; nay it is a huge furtherance to grace and converſion, in that it is the gift of God.

I think grace may *ſooner* be had, in that it is in *Gods* hand to give, than if it were in *our* power to *get*: Who would doubt of having grace from *ſuch* an hand? I ſay, from *ſuch* an hand, who hath *ſuch* a large and bounteous heart? And therefore if you ask, ſhould we not be *more certain* if our ſalva-

ſalvation did depend on *none* but our ſelves.

I anſwer, no: For we ought to be much more diſtruſtful of *our ſelves* than of *God*, who loves us *more* than we love our ſelves: And in a *doubtful* and *difficult* caſe, 'tis better to commit our ſelves to the *mercy* and *goodneſs* of God, than to *our own power*.

And therefore I would demand of thee, Canſt thou ask for grace?

Who ever went without grace, but 'twas *his own* fault? he *had* it not, becauſe he *would not ſeek it*: he went without it, becauſe he did *not care* for it.

Object. *But in that grace is the* gift *of God, and not in the* diſpoſe *of man; Is it not enough to* take *men* off *from duty and endeavour, and make them* ſecure, *and* negligent *of their ſalvation?*

No ſuch matter: For ſeeing on the one ſide, we cannot ſay, Grace ſhall be denied us; and on the other ſide, we are bound to *Co-operate* with grace, and *work out our ſalvation*; we ought therefore ſo to act [*Ac ſi Gratia ſemper adeſſet*] as if grace were always *preſent*; and yet ſo, as if the *whole buſineſs* lay in us: We ſhould walk between *ſloth* and *pride*: *God* is to be *ſought* and *prayed to*, as if the whole did depend upon him; and *we* muſt ſo act, as if the whole did depend upon us: We ſee this in Scripture, [*Work out your ſalvation with fear and trembling*] as if the whole lay upon us; [*For it is God that worketh in you both to will and to do*] as if the whole lay upon him.

God told *Joſhuah* and the *Iſraelites* by expreſs Revelation, that *he would fight for them* againſt the Nations, and give them victory; and yet *they* did *act* themſelves, and *purſue* their buſineſs, as if the whole ſucceſs were in *their power*.

Election is not to be look'd on but *in Chriſt*, nor Repro- Mr. *Bradford.*
bation but *in Sin*; ſeek to be delivered *from ſin*, and fear not *Reprobation*: But if thou wilt not, thou ſhalt find no excuſe in the laſt day.

2. Thou makes a wrong uſe of this ſort of Doctrine in Scripture, [*Many are called, but few are choſen: to you it is given to know the Myſteries of the Kingdom of Heaven, to them*

it is not given]: For this is ſet down in Scripture, not to feed thee with *infidelity*, but to terrifie thee from the ſame, to *ſtir* thee up to believe; not to *hinder*, but to *put thee on* to believe, to make thee more careful to believe.

3. As the *command* of believing reacheth to you, ſo doth the *promiſe*: The promiſe belongs to you all (though not the benefit of the promiſe; but only to ſo many as do believe), I ſay the promiſe belongs to you all.

To clear this:

Heb. 4. 1. 1. See *Heb.* 4. 1, *Let us therefore fear, leſt a promiſe being left unto us of entring into his reſt, any of you ſhould ſeem to come ſhort of it* (through unbelief).

Mark the words, [*there is a promiſe left unto us*]; ſo doubt not but the promiſe belongs to thee; only beware thou *come not ſhort of it* through unbelief.

Thou feareſt that the promiſe belongs not to thee; but the Apoſtle bids thee *fear, leſt a promiſe being left thee* (or belonging to thee), thou *come ſhort of it* through unbelief.

'Tis clear, That the *promiſe is to thoſe, who come ſhort of it.*

Acts 2. 39. 2. So *Acts* 2. 39, *Repent, and believe, for the promiſe is to you, and to your ſeed, and to all that are afar of, even as many as the Lord our God ſhall call.*

Mark here [*the promiſe is to you*] is laid down as an Argument to believe; as a *Motive* to believe; and therefore did belong to them *before* they did believe: for the *Cauſe is before the Effect.*

Yes (you will ſay) *to them*, to the *Jews*, but not to us: mark the next words, [*And to all that are afar of, even to as many as the Lord our God ſhall call*].

Object. *But God gives not Grace to* all, *and that's the thing that fears me.*

Anſw. What is that to thee? As *Chriſt* ſaid unto *Peter*: Joh. 21. 21, 22. *Peter* asked *Chriſt* ſuch a queſtion, *Lord what ſhall this man do?* ſaith Chriſt to him, *What is that to thee? follow thou me.*

So God gives not grace to *all*: What is that to thee? follow thou me, believe thou in me, ſaith Chriſt.

Object.

Object. *Oh! but I am a great ſinner, and will he pardon* me, *and give grace to* me?

Anſw. 1. The Covenant of *grace* is a *free Covenant*; from the Lord's *free favour*, without any reſpect to any thing *in* thee: it looks at nothing in thee: no *worth* in thee can *procure* it.

The Covenant, is not only a Covenant *to* grace, but a Covenant *of* grace; not only a Covenant *to* grace, to give *more grace* where it is; but a Covenant *of* grace, to give grace where is *none*.

2. The greatneſs of *thy ſinfulneſs* will manifeſt, and ſet out the greatneſs of his *mercy*: *For his names ſake he pardons iniquity*. Now the greater, and the more thy ſins have been, the greater will be the *name* of his mercy. Iſa. 43.

Queſt. *But how may we attain the Knowledg of the Myſteries of the Kingdom of Heaven?*

Anſw. 1. Let not *ſin* ſtand between you and the glorious light of the Myſteries of Heaven: Ceaſe love to ſin, if you would have an Heaven upon Earth, a glorious Preſence of God in you.

Render your ſpirits *free* to God; let them not be *enſnared* with any luſt: ſuch entanglement ſpoils your Glory: *pure* hearts ſhall ſee the face of God, *Bleſſed are the pure in heart, for they ſhall ſee God.*

You poor ſouls, who are purging your ſelves, will you believe your Saviour? then you ſhall ſee God.

Purity makes *capacity* of Heaven: The *holyeſt men* ever had the *moſt glorious viſions*, as *Daniel* and *John*.

A man may ſee *Hell* in his ſin, but ſhall never ſee *Heaven*.

2. Would you have the Knowledg of theſe Myſteries? Then get upon ſome *hill*; the air of the lower region is thick and miſty: I mean, live above, abſtract your ſelves (as much as may be) from the world: God *chuſeth* his place to make Heaven: he makes Heaven *above*; in *Jeruſalem*, that is above: in ſouls that are above; above the vanities of this World, he makes an Heaven, and *there* the Myſteries of the Kingdom (like ſo many ſtars) ſhine.

Moſes is led up to a mount to ſee *Canaan*: Chriſt upon a mount had his glorious Transfiguration, he had his Heaven upon a mount.

Love muſt mount above all theſe low things, ere the ſoul can ſee Heaven, enjoy glorious Preſence.

It falls out *unhappily* ſtill with man, when he goes about to make an Heaven *here*; when he ſets love at work, to *take* her *fortune*, to make her Glory and Felicity here below as ſhe can: This checks the working of a glorious light in any heart: it ſets a Divine Power a working another way, to *whip* the man with *vexation of ſpirit*, for ſeeking Heaven in Earth, in glorious vanities.

No man ſhall have two Heavens, or but very few.

3. Let thy heart be *Cryſtal*: The Myſteries of Heaven ſhining upon ſuch an heart, reflect glorioufly: I mean, an heart that is a pure glaſs, clear from all hypocriſie: God deſcended like a Dove, upon a Dove; ſweetly and glorioufly upon him, *In whoſe mouth there was no guile.*

It was upon Jeſus Chriſt there came a voice from Heaven, *This is my beloved Son, in whom I am well-pleaſed.*

God never proclaims himſelf *well-pleaſed* in that heart, which makes not *him* his pleaſure: A heart, and a heart hath none of *Gods* heart.

Divine Power works not *glorioufly*, where the heart, works *baſely*.

An *hypocrite* hath *leaſt* of Heaven of any man, and *moſt* of Hell.

4. As men draw near to God, ſo they ſee him: near to him in *Quality*, and near to him in *Duty*. Sirs, We ſee Heaven beſt *upon out knees*: At the Throne of grace we find grace: Heaven at *Gods feet*: When moſt in his Preſence, moſt in Heaven: A man muſt live in Heaven, to have Heaven live in him; much going to Heaven, brings Heaven at laſt down along with one.

Uſe laſt, Then, Oh ye Saints, bleſs the Lord: Admire the Lord that hath revealed his Myſteries to *you*, not to *others*; that *ye* know thoſe things which *others* do not. Oh! fall admiring God and Free-grace.

The *fourth* and *laſt Doctrine.*

Doct. 4. That *where there are beginnings of true grace, though never*

never ſo weak; God makes rich Additions of more grace [*Whoſoever hath, to him ſhall be given, and he ſhall have more abundance*].

Now to evince this, I will give you the Teſtimony of Scripture: And

1. In *Phil.* 1. 6, *Paul* cheers up their hearts, by telling them, that he was *confident*, [i. e. aſſured] *That God who had begun a good work in them, would perfect it, until the day of Jeſus Chriſt.* Phil. 1. 6.

The Apoſtle writing to the *Theſſalonians*, praiſeth God for them, *Becauſe* (ſaith he) *your faith grows exceedingly, and the charity of every one of you all toward each other abounds.* 2 Theſ. 1. 3.

Where God *plants*, he makes to *grow*; and where he *ſows*, he watereth into an *increaſe*.

2*dly*, *John* 10. 10, *I came* (ſaith Chriſt) *that they might have life, and that they might have it more abundantly: or that they might have abundance*: So *Muſculus* reads it, *Et abundantiam habeant*. John 10. 10.

For it is not περισσότερον, that is, [*Abundantius*] but περισσὸν, which word ſignifieth *Abundantiam, copiam, & affluentiam*, i. e. an *abundance* and *affluence* of ſpiritual and heavenly Additions to the leaſt grace. *Qui vivere dedit, dabit & reliqua ad vitam hanc cæleſtem neceſſaria: Nec dabit parce, ſed liberaliter & opulente: Muſculus in Johan.* *Quid dat formam, dat conſequentia formam.* He that gives life, will give all things neceſſary to this Divine life, to maintain it richly.

3*dly*, *Iſa.* 42. 3, *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench*, [The *Negative* here implieth an *Affirmative*], *A bruiſed reed ſhall he not break*, i. e. he ſhall *ſtrengthen it*; *and the ſmoaking flax ſhall he not quench*, i. e. he ſhall be ſo far from *quenching*, that he ſhall make it *flame*, and blow it up into a *blaze*: *He ſhall bring forth judgment unto truth*; which *Matthew* (following the *Septuagint*) ſaith, *He ſhall bring forth judgment unto victory.* Iſa. 42. 3. Matth. 12. 20.

And this is the meaning of that Text, *Of his fulneſs have we all received* [ἀντὶ χάριτος] *and grace for grace*, (i. e.) one grace for another. The latter for the former: for having mentioned the fulneſs of Chriſt, he ſaith, That not *one*, but *many* graces are drawn and derived from him: not one, but many graces; the firſt whereof is the cauſe of the reſt. John 1. 16. Τοῦτο δὲ φημὶ τί καινὸν Ἀπαύγασμα μεσιτῶν Εὐσεβείας, ἔδωκε τὰ πρῶτ' ἀγαθῶν ἀρχάς.

the ſecond, the ſecond of the third, and the third of the fourth, and ſo along; always the *latter* is given for the *former*, till all the gifts of grace being *compleated*, *beatitude* it ſelf is at laſt perfected.

Not as if *more grace* were given for the *right uſe* of grace; for that were to take us off from *Chriſt* to our *ſelves*: whereas 'tis the Apoſtles ſcope to fix us wholly on Chriſt; but the Condition and Nature of Saving-grace, which is ſuch (*Ut prima Trahat alteram*) that the firſt draws the ſecond; they are as it were ſo concatenated, as one Ring in a chain draws another; and for the *former* that is given, the *latter* is given; that is, God, becauſe he hath given the one, will give the other; ſuch is the *Order* and *Method* he obſerves; he give grace *for* grace; that is, where he finds *one* grace, he gives *another*; and where he finds *ſome*, he gives *more*.

Or Grace for Grace; (i. e.) *Gratiam ſuper Gratiam*, grace *upon* grace; (*i. e.*) *abundance* of grace: having ſcarce received *one*, but preſently receive *another*; and after that, *another*, which (*Muſculus* ſaith) the *Hebrews* expreſs חן אל חן as the Apoſtle ſhews it in *Rom.* 8. 30. From the fulneſs of Chriſt, we have received the grace of our *Calling*; and upon our calling, the grace of *Pardon* and *Juſtification*; here's grace upon grace; and upon our *Juſtification*, the grace of *Adoption* and *Sanctification*; here's grace upon grace; and upon our Adoption, the grace of *Glory* and *Salvation*: ſtill grace upon grace, as the Apoſtle expreſſeth it in *Epheſ.* 1. 3, 4, &c.

We ſhall now give you the *Reaſons* of the Point, why it is that where there are beginnings of true grace, though never ſo weak, God makes rich additions of more grace: And,

Reaſ. 1. Becauſe, grace in a Saint is God's *own child*: the *infant grace* is the Spirits *little babe*, begot in the Womb of the ſoul, by the Spirit: the ſoul is the Mother of it, and the *Spirit* is the Father of it: Now, you know, a Father is very tender of his young babe; he takes it up in his Arms, and looks upon it, he reads his own Image in it, and puts it in his boſom; he handles it as gently as ever he can, and preſerves it from the leaſt harm: So when the Infant-grace is born in the ſoul, the *Spirit* is very tender of his young babe; he makes wondrous much of it, and is as Preſervative of its life, as ever he can:

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the ſecond, the ſecond of the third, and the third of the fourth, and ſo along; always the *latter* is given for the *former*, till all the gifts of grace being *compleated*, *beatitude* it ſelf is at laſt perfected.

Not as if *more grace* were given for the *right uſe* of grace; for that were to take us off from *Chriſt* to our *ſelves*: whereas 'tis the Apoſtles ſcope to fix us wholly on Chriſt; but the Condition and Nature of Saving-grace, which is ſuch *Ut prima Trahat alteram*) that the firſt draws the ſecond; they are as it were ſo concatenated, as one Ring in a chain draws another; and for the *former* that is given, the *latter* is given; that is, God, becauſe he hath given the one, will give the other; ſuch is the *Order* and *Method* he obſerves; he give grace *for* grace; that is, where he finds *one* grace, he gives *another*; and where he finds *ſome*, he gives *more*.

Or Grace for Grace; (i. e.) *Gratiam ſuper Gratiam*, grace *upon* grace; (*i. e.*) *abundance* of grace: having ſcarce received *one*, but preſently receive *another*; and after that, *another*, which (*Muſculus* ſaith) the *Hebrews* expreſs חן אל חן as the Apoſtle ſhews it in *Rom.* 8. 30. From the fulneſs of Chriſt, we have received the grace of our *Calling*; and upon our calling, the grace of *Pardon* and *Juſtification*; here's grace upon grace; and upon our *Juſtification*, the grace of *Adoption* and *Sanctification*; here's grace upon grace; and upon our Adoption, the grace of *Glory* and *Salvation*: ſtill grace upon grace, as the Apoſtle expreſſeth it in *Epheſ.* 1. 3, 4, &c.

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Dare, honeſtum quid eſt, Recipere utile: Dans exercet Actum Honeſtum, Accipere utilem: Agit ille, hic patitur potius.

noble Nature, that) he loves to be *giving*: To *give*, is an Act for a *Prince*, rather for a *God*: poor men *receive*, rich men give; *Subjects* receive, *Princes* give: *Creatures* receive, the *Creator* gives: The more *noble* and *eminent* natures are, the more they *give*, and the leſs they *receive*: The *heavenly bodies* glance their *light*, and dart their *influences* upon the Earth below, but *receive* nothing from the Earth: To *give* is an Act of *perfection*; to *receive* is a note of *imperfection*: were we not *imperfect*, we need not be *receiving*.

He that *gives*, imitates *God*, who gives and receives not again, becauſe he *wants* not any thing: And therefore it was
Acts 20. 35. a ſaying of *Chriſt*, *It is more bleſſed to give, than to receive*: It is a part of *Gods Beatitude*, that he *is* all things, and *hath* all things to give; that he *can* give and not be *beholden* to receive: that he is an *overflowing* Sea, *always* pouring out his gifts and golden ſtreams upon the Creature: When he hath given thee grace, he hath *more* grace ſtill to give: And being a God (and not man) he gives *continually*; to give, he makes his *continued* Act: He'l never ceaſe giving to his Saints, not only in this life, but in the life to come: he will be giving out unto his Saints *eternally*.

As the Sun is always giving out its heat and virtue to the World, ſo will God be always giving out his ſweetneſs to his Saints throughout Eternity.

So that, he that hath grace, ſhall have *more* grace: he that hath it in the bud, and in the beginning, ſhall have it in the perfection: fear not (poor creature) if *thou* art always *wanting*, *God* will be always *giving*; and being a God, he is not *weary* or *remiſs* in any of his Acts. He takes more pleaſure in giving, than thou canſt in receiving; ſuch is his Noble and Princely ſpirit.

To give, is (as it were) an Act *connatural* to him, an *eter-*
John 5. 26. *nal* Act: he gave his *Eſſence* to his *Son* from all eternity, and
John 3. 16. in time gave his Son to loſt Sinners (ſee, he loves to give) and
Rom. 8. 32. with his Son will *give us all things*.

Reaſ. 3. To him that hath grace, God gives more, becauſe he knows *there* he ſhall not beſtow his grace in *vain*: he ſhall have *fruit* from his *Plantation*: the grace he ſows *there*, will return him a *crop*.

Oh, how happy a thing is it to have a ſoul ſeaſoned with true

true grace! The perſon gains, and God himſelf is a gainer by ſuch an one: the poor ſoul gains by it; for he that hath true grace, ſhall have more; and God gains by it, for the *more grace* God gives ſuch an one, the *more fruit* ſhall God have from ſuch an one: and that's the Lords delight: it is the *vine-dreſſers* delight to ſee his Vines (which he plants and prunes) deckt with grapes: It is the *Husbandmans* delight to walk and ſee his Field (which he tilled) cloathed with ſtately Corn: Now *God* is an Husbandman (as Chriſt ſaith) *I am the true vine, and my Father is the husbandman: And ye are Gods husbandry,* John 15. 1. 1 Cor. 3. 9.

Saints, it doth delight God to ſee his Vines full of grapes; and to ſee his Field clad with fruit: *ye* are his Field, *ye* are his Vines; ye muſt be *always bearing*, becauſe he is *always watering*: The gardener delights to Water thoſe herbs that will *grow*, and yield him profit: he beſtows *no drops* upon the Flowers that are *dead* and *wither'd*.

'Tis ſo with God, *Every branch that beareth fruit* (ſaith Chriſt) *he purgeth it, that it may bring forth more fruit*: here's the reaſon of it; he that *hath* grace, and bears *ſome* fruit, God will give him *more* grace, that ſo God may have *more* fruit. John 15. 2.

Reaſ. 4. Becauſe it is his deſign to *perfect* his Saints, and the work of grace in his Saints: he means to make every one of them as *Holy* as *Adam* was in Paradiſe: God doth not mean that we ſhould come *ſhort in Chriſt*, of what we were in *Adam*.

Chriſt Jeſus came in place to *repair* us up all that we loſt in *Adam*, and more than that all: only *Adam* was made perfect at *once*, and we are perfected by *degrees*: but this is no *diſadvantage* to us, for *Adam* was made perfect at once; but he loſt it as ſoon, he *loſt* it at once; and *we* are not made perfect at once, but by degrees, but we ſhall *never* loſe it.

As a *Limner*, that intends a curious picture, at firſt makes but a *rude Draught*, and lays his dark Colours; but then by degrees he comes over with his beauteous and bright Colours, and draws out the perfect proportion of a curious piece: So *God* (that glorious Artiſt) in *repairing* man, intends ſome ſtately piece; he hath in his thoughts the *Idea* of ſome glorious piece: Indeed 'tis *Jeſus Chriſt* that ſtands by him, after

whom he means to draw man's picture. As a *Limner* that ſeeth a beauteous perſon, draws his picture, whilſt he is in the room with him, and takes it wondrous lively, becauſe he hath him before him; So *God* the Father hath Jeſus Chriſt, the beauty of Heaven and Earth, before him; and looking upon Chriſt, draws every Saints picture, and will make his Saints exactly like to Chriſt; every Saint ſhall be Chriſts perfect picture: And therefore he that *hath* grace, be it never ſo ſmall, ſhall have *more*, nay ſhall have *all*; becauſe God intends to make his Saints *perfect in Chriſt Jeſus*.

We ſhall now make ſome *Improvement* of this *Point*;
And in the *firſt* place,

Uſe 1. This ſhines with excellent comfort upon the weak Saints; upon you that complain, you are but *weak Chriſtians*; and you cannot match others in performances, you cannot do as others can; and *if* we do believe, we believe but *little*; and *if* we do love Jeſus Chriſt, we love him but *little*.

To you, to you, I ſay, if you have the leaſt drop of true grace, God will give you *more*, and you ſhall have *abundance*: Do you believe but *a little*? Be of good comfort, you ſhall believe a *great deal*: Do you repent but a little? you ſhall have given you a greater ſtore of repentance: Canſt thou pray but *a little*? canſt thou but ſcarce pray? It ſhall be given thee to pray *mightily*, to pray down mountains and ſtrong ſins.

I pray you conſider theſe things:

1. Though thou haſt but little grace, yet thy *little* may be *true* grace: Thou art ſuſpicious of thy ſelf, and art wont to ſay, Surely if my grace were *true*, it would be *more* than it is; it is ſo *little*, that I cannot think it is *true* grace.

But I ſay unto thee, though thou haſt but *little*, yet thy little may be *true* grace: as a little piece of gold is true gold.

Object. 1. *Oh! But I enjoy rich means of grace; I lye down in the fatting paſtures of the Goſpel, which would in a ſhort time plump*

plump up the weakeſt grace, if it were true: I ſit daily under the nouriſhing ſhowres of the Word, and yet my grace is but little, and therefore (I fear me) is not true.

Anſw. The Diſciples ſate under the moſt powerful Miniſtry that ever was, under the droppings and the honey-dews that fell from *Chriſts* lips: *Never man ſpake as he ſpake:* He was the *Prince* of Preachers, that *had the tongue of the learned.*

To be with *him*, was to be in Heaven upon Earth: They ſaw his *wondrous miracles* every day, and converſed with Chriſt himſelf; his lips did drop the choiceſt fatneſs, and yet under all theſe golden ſhrowres they had but a *little Faith*: For the Lord Chriſt upon an occaſion ſaith unto them, *Why are ye fearful, oh ye of little faith?* Matth. 8. 26.

Object. 2. *But I cannot truſt God for the ſmalleſt matters: Food and Raiment are the ſmalleſt matters, and he that cannot truſt God in the leaſt matters (I fear me) hath a faith* leſs *than nothing.*

Anſw. The Diſciples of Jeſus Chriſt had many experiences of God Providence and Proviſion for them, they went about with Chriſt from place to place; and though they had no victuals, yet they found victuals every where; they ſaw ſo many *thouſands* fed with ſo *few loaves*; and yet they were troubled, *What ſhall we eat? what ſhall we drink? and wherewith ſhall we be cloathed?* Mat. 6. 30, 31.

Thus, thou ſeeſt, thy little grace may be true grace.

2. God will *own* thy little grace: thy grace, though it be never ſo little, yet he will own it: As you may ſee in *Rev.* 3. 8, where writing to the Church of *Philadelphia*, ſaith Chriſt, *Thou haſt a little ſtrength, and haſt kept my word:* She had but a little ſtrength, and Chriſt takes great notice of her little ſtrength; *Chriſt makes much of a little grace*: As the Father *dandles* his little child, ſo Jeſus Chriſt dandles a little grace upon the lap of his Commendation: Though thy grace be but low, yet he hath an high eſteem of it.

3. God's giving ſome grace, engages him to give *more*: Hath God given thee a little grace? His giving thee that little, puts an engagement upon him to give thee more: one of his gifts bind him to give another.

When God went about to deſtroy *Sodom*, ſaith God, *Shall I hide from Abraham that thing which I do, ſeeing I mean to make him a great and mighty nation?* As though *one* kindneſs did bind him to give *another*: with God, the beſtowing of one favour binds him to add another.

Gen. 18. 17, 18.

If God *begin* to give thee grace, he is engaged to go on, and give thee more grace, not for *thy* ſake, but becauſe 'tis his *own* work; and therefore if he ſhould not carry it on, he ſhould *loſe* what he had begun: If God hath pardon'd thee *ſome* ſins, and ſhould not pardon thee *all the reſt*, all his *former* pardons would be *thrown away*, like precious water ſpilt upon the ground: If God hath *begun* to give thee ſome grace, he is engaged to give thee more, for the ſake of the former; I ſay he is engaged to give thee more for the ſake of the former, and to give thee more yet; nay more yet, for the ſake of that grace that went before: As a man that ploughs a piece of Land, counts himſelf engaged to ſow it; and if he ſow it, he counts himſelf engaged to fence it, and make it thrive; becauſe one work is for another, the former for the latter; plowing is for ſowing, and ſowing is for growing, and growing is for reaping, and therefore one labour calls for the help of another: So when God puts a *little* grace into thee, it is for *another*, to bring on another, and that the former grace may not be in vain; one gift calls for the help of another.

4. A *little* grace is a *pledg* of more: I ſay, the little grace thou haſt, is a ſure pledg of more; as a little piece of money is an *earneſt* of the whole ſum: God, ſpeaking of the effuſion of his gifts and graces, ſaith, *I will pour out my ſpirit:* God gives his *ſpirit* as freely as he gives rain: now (you know) firſt it rains ſmall drops, and after greater; and the ſmall are the ſigns of the great.

5. Jeſus Chriſt makes interceſſion for a little grace: *Peter*, (ſaith Chriſt) *I have pray'd that thy faith fail not*: thou haſt but a *little* faith, and I have prayed for thy little faith, for thy weak faith, that it fail not: *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.*

1 John 2. 2.

Uſe 2. What ſaith this Principle to Sinners, that are without grace? Surely, Sirs, it ſhould much deject you, and make you ſmite upon your hearts: When Chriſt ſaith, *It is given to you*

you to know the Myſteries of the Kingdom of Heaven, but to others it is not given, ſhould it not make thoſe tremble that have not the gift? that have not this ſpecial gift, *To know the Myſteries of the Kingdom of Heaven*? When our Lord ſaith, *To him that hath ſhall be given*, ſhould it not ſhake the heart of the man that hath not ſo much as the *firſt gift* of grace yet beſtowed upon him? Sinner, thou haſt not ſo much as the Foundation, the firſt ſtone of the building yet laid in thee: Lord, what a ſad caſe am I in? whilſt thou art promiſing the *addition* of grace to others, thou haſt not planted ſo much as the *beginnings* of grace in me!

1. While the ſaving-work in others is *going on*, it is not yet *begun* in thee: While others are upon their *growth*, thou art not yet *born*; I ſay, not *born again*. Sinner, thou haſt not yet ſo much as the *firſt preparation* of Heaven in thee, while others are upon their *Progreſs*; thou art not as yet in the *Race*, while others are running to the *Goal*: thou lyeſt *dead*, while others are *raiſed* and *enlivened*; thou haſt not yet *ſet out* toward Heaven, while others are a great way upon their Journey to Glory: thou art leſt ſleeping in *Sodom*, till the ſparks of fire and brimſtone fall down from Heaven, and fly about thine ears, while the *Lots* are carried out by the Angel of the Lord: Oh Sirs! ſee your miſery.

2. Sinners, you are ugly and miſ-ſhapen Creatures without grace: you want the Image of God upon you: *Holineſs* is our comelineſs, and *Grace* is the only handſom garment: What are thy *ſins* but thy *deformities*? and thy *luſts* but thy *leproſies*? Thou careſt not what thou art in the eye of the godly; but careſt thou not what thou art in the eye of *God*? Thou ſeeſt no unhandſomneſs in ſin, thou ſeeſt not thy ſelf ugly, but art thou therefore the *leſs* ugly?

A *Toad* or a *Snake* hath no odious apprehenſions of it ſelf; it is above their reach to apprehend what they are; ſo Sinners cannot diſcern their own deformities, their *Judgments* follow their *Natures* and *Diſpoſitions*.

3. If Jeſus Chriſt doth not conquer you, *he'l ſlay* you: In *Rev.* 6. 2, there ſaith *John*, *I ſaw, and behold, a white horſe, and he that ſate on him had a bow, and a crown was given to him, and he went forth conquering, and to conquer.* Rev. 6. 2.

1. Here *John* ſaw an *horſe*, which is myſtically the *Goſpel*; be-

becauſe of its ſwiftneſs: The Apoſtles and Apoſtolical Preachers of the Primitive times, were Horſes, for their nimble and ſwift Preaching of the Goſpel through the World.

2. This is a *white horſe*, to ſignifie,

1. The *Purity* of the Goſpel, or *Divinity* of its Doctrine.

2. to ſignifie the *joy* and *peace* it offers to the Sons of Men: it is called *glad tidings*, and the *Goſpel of peace*: A white Flag is an Enſign of Peace.

3. To ſignifie the *Glory* of Chriſt: *white robes* are Emblems of *Glory*: Princes and Nobles did go in white.

4. To ſignifie the *Triumph* of Chriſt; *white horſe* in ſign of *victory* and Triumph.

The *Romans*, when they rid in Triumph, had white Horſes to ride on, or to draw their Chariots.

The Lord Chriſt will *get* the day, he will *triumph* over ſouls, either in their ſubmiſſion or deſtruction: And therefore it is ſaid,

3. That *he that ſate on the white horſe, had a bow given him.*

This *Horſe-man*, or *Prince*, the *Lord Chriſt*, had a bow in his hand, and a Bow preſuppoſeth arrows, that is, terrors, and threatnings againſt his Enemies, that will not ſubmit to his mercy; he hath his Arrow prepared upon the ſtring, and will ſhoot at the rebellious Sinner.

It may be thou haſt ſome of Chriſt's Arrows ſticking in the ribs of thy Conſcience, and art wounded for ſome ſins; thy very heart is galled with the threatnings that fly (like Arrows) out of the Bow of the Miniſtry; but thou *fretteſt*: inſtead of being *converted*, and falling at his feet, thou *rageſt*: Well, Chriſt rides on ſtill in the Chariot of his word, conquering, and to conquer: one or other way conquer he will: if he cannot conquer thee with *love*, he'l kill thee in *wrath*: Thoſe that do *yield*, he *ſaves*; thoſe that *will not*, he *ſlays*.

4. Chriſt will Preach over all theſe Truths again in *Hell-flames* to thee.

Thou keepeſt thy ſins and luſts, and wilt by no means ſend them away; thou makeſt nothing of the Word of God, becauſe diſpenſed by *Man*: I tell thee, all the Sermons thou now heareſt againſt thy ſins, all the Truths of God ſhall one day

day be Preach'd over again in flames of Fire to thine *eternal horrour*; and that will be a *long* Sermon.

All the Sermons of *Repentance* and *Grace* thou heard'ſt here in thy life-time, ſhall in *Hell* be brought freſh to thy memory, thy *Conſcience* ſhall then Preach them all over to thee in Hell-flames, and then 'twil be a *woful* Sermon: Now the Sermon is but an hour long, look upon the *glaſs*, 'tis turned; and while the glaſs is running, we are Preaching, Preaching thee (if it be poſſible) into a ſtate of grace; this Sermon is but a ſhort Sermon, it will end anon; and while *this* glaſs is running, *thy* glaſs is running, and *thy life* is haſtening: but in *Hell*, there's no glaſs turned up; *This*, and *all* the Sermons thou ever heard'ſt, will there in flames be Preach'd over to thee again throughout eternity; Oh tremble at it! It will be a woful Sermon, and a long Sermon, 'twill *never* have an end.

Uſe 3. Here's rare comfort to *weak* grace. To them that are but *new beginners*: you complain your grace is but little; *My Beloved*, you ſhall have *more*.

1. Grace at *firſt* is but little: An Infant, when 'tis new-born, is but little: a Tree, when 'tis firſt planted, is but a little *Graff*: The Cloud that over-ſpreads the Heavens, was at firſt no bigger than a mans hand.

Object. 1. *But I am a Chriſtian of long ſtanding, and yet my grace is but little: Were I but a new beginner, 'twere ſomething: but I am a long ſtander, yet a ſhort Chriſtian.*

Anſw. 1. Truly (*my Beloved*) blame thy ſelf then: chide thy ſelf that thou art a Chriſtian of a long ſtanding, and of a ſhort ſtature: It is a *diſgrace* to be ſo; as 'tis a diſgrace to be an old man, and yet a *dwarf*: Chriſt chides his Diſciples for it, though they were but of *one* or *two* years ſtanding in his School; yet he chides them, becauſe they had ſo little Faith. Matth. 8. 26.

Beſides, Thoſe that have leſs *Grace*, ſhall have *leſs Glory*.

But yet I muſt ſay this much:

2. That every thing in *this life* is but little: *David* ſaith, *Thou haſt made my days as an hand-breadth:* A ſmall meaſure Pſal. 39. 5.

ſure the Lord knows! *David* lived in all probability *three-ſcore* years and ten, he was King of *Judah* and *Iſrael* forty years, and yet he called it but an *hand-breadth*.

3. Thou meaſureſt thy grace, with what thou *ſhould'ſt be*, and then it ſeems but little: A great deal of grace meaſured with what thou ſhould'ſt be, is but little: As *Auguſtine* ſaith [*Maxima eorum quæ ſcimus, Minima eorum quæ Ignoramus*;] The much, nay moſt we know, is the leaſt of what we do not know: ſo the moſt we *are*, is the leaſt of what we *ſhould be*; the moſt we *do*, is the leaſt of what we *ſhould do*.

Great Saints are but little to what they *ſhould be*.

4. Compare thy grace with times paſt, and then it may be it is not little; and that thou muſt do.

Object. 2. *But I have trifled away my time, the time I ſhould have* got *grace in*; The Ant provides her meat in ſummer, and gathers her food in the harveſt: *But I have ſpent my time of gathering, and is there any hope that I ſhall have more?*

1. Humble thy ſelf: for 'tis a wondrous ſin to loſe time: becauſe we have but a time to glorifie God here: and by our loſing of *time*, God doth loſe his *Glory*.

2. Yet, though thou haſt loytered away *thy* time, do not limit *Gods* time: becauſe thou haſt paſt away *thy* time, do not ſay, that *Gods* time is paſt.

3. It may be thy time of growing is not come *yet*: As Children, ſome ſhoot up preſently, in their firſt years; others do not grow till they are ſixteen or twenty years, and theſe at laſt out-grow the others; ſome Saints grow more at firſt, others grow more at laſt.

Trees bring forth their fruit in different ſeaſons, ſome ſooner, and ſome later.

There is the firſt ripe fruit, and there is the latter fruit: ſome Trees have their fruit ripe and ready with the ſpring, others not till *Auguſt*, others not till *Winter*; there's the Summer-fruit, and there is the Winter-fruit: One tree goeth before, and hath her fruit ripe one month, another hath its fruit the next month, another follows and hath its fruit the next month after that.

And this is the Maſters Wiſdom, that he may have new fruit every

every month to ſerve his Tab'e, and pleaſe his palate; ſo doth *God.*

Object. 3. *But I am a* withered *tree, I* did *bear fruit, but now do not; I was once freſh and green, but now am dry and blaſted; I am in part an* Apoſtate, I am fallen from my firſt love: *I was good, and now am worſe: I do not bear the fruit I did: Is there any hopes for* me?

Anſw. Yes: thou mayſt *recover*, and therefore away to Prayer, and ſend quickly for the ſpirit: Loſe no time: I will give you an Inſtance in another caſe.

Nebuchadnezzar was a *great tree*, whoſe *height did reach to heaven, and the ſight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.* Dan. 4. 11, 12, 14, 15.

And this great Tree [*Nebuchadnezzar*] was *lopt down* fearfully, and *withered* dreadfully, he *was driven from among men*, and caſt off from his Kingdom *ſeven* years.

But yet *the ſtump of his roots was left in the earth with a band of Iron and Braſs:* To ſignifie, that his Kingdom was reſerved for him, and that he ſhould *revive* again: So thou haſt been (it may be) an high Tree, whoſe top of profeſſion did reach up to Heaven, and all the fowls of the air, the Saints that live about thee, were wont to fly, and ſit under the boughs and branches of thy gifts, to receive Counſel and Direction from thee: And now thy leaves are fallen, and thy branches cut, thy graces lopt, thy gifts withered, and thou thinkeſt therefore, thou art forſaken.

But, oh man! *Is not there a ſtump of thy roots left in the earth, with a band of Iron and Braſs?* A ſtump of *Faith* and *Repentance*, and panting after Chriſt? As long as there is a *ſtump* left, thou wilt *revive again.*

Uſe 4. Shall *more* grace be given to them that *have* grace, be it never ſo ſmall? Then, Saints, ſee what your work is; What's that? to *receive.*

How may we *receive* more grace?

Firſt, Open thy ſoul to receive grace: For to *receive* a thing, is

ſometimes a motion of the *ſubject* or *faculty*, opening it ſelf to receive it: As the hand doth open it ſelf to receive a gift; and a veſſel muſt be opened to receive oyl or cordial pour'd into it. *The earth opened her mouth, and ſwallowed up Corah:* And the earth (as God ſaid to *Cain*) *opened her mouth to receive thy brother's blood from thy hand.*

Numb. 16. 32.
Gen. 4 11.

Now the opening of the ſoul to receive Grace, conſiſts in theſe three Things:

1. In believing the Promiſe; when the ſoul believes, its door ſtands *open* to receive the golden Treaſures of *Grace* that are brought into it out of the ſtore-houſe of the *Promiſe*; And therefore (ſaith the Text), *They rehearſed all that God had done with them, and how he had opened the door of faith unto the gentiles.*

Acts 14. 27.

2. In love to grace promiſed: for love is an opening grace: When a man loves a friend dearly, he opens his Arms to embrace and receive him: ſo when a man loves grace, he opens his heart to welcom grace into it: And therefore ye ſhall find this paſſage between *Chriſt* and his *Spouſe*; ſaith Chriſt, *Open to me my love*; And ſaith the Spouſe, *I roſe up to open to my beloved.*

Cant. 5. 2.
Verſ. 5.

He that *loves* Chriſt, will open the *two-leav'd* gates of his ſoul, to let in Chriſt with all his train.

3. In deſire after grace promiſed: for the *deſire* of grace is an *opening* of the ſoul to *receive* grace: As the Lord ſaith, *Open thy mouth wide*, [i. e. ask freely, open thy mouth in Prayer, as wide as thou wilt], *And I will fill it.*

† Pſal. 81. 10.

2*dly*, Lye low: The *valleys* that receive all the ſhowres and floods into their boſom, lye *low* under all the high hills, and proud mountains: ſo the *humble* Saints (that lye in the bottom of *ſelf-abhorrence* under all the reſt) receive the ſhowres of grace; the floods *ſtay* upon them, and they drink them in; they are *overflown* like your *low grounds*) with abundance of grace.

3*dly*, Accept of grace: to receive grace, is to accept of grace: As *Jacob* ſaid to his brother *Eſau*, *Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand:* i. e. accept of *my preſent at my hand.*

Gen. 33. 10.

Uſe 5.

Uſe 5. What ſhall *I* do that have *no* grace? *To him that hath ſhall be given:* But what ſhall *I* do that *have not?*

Conſider *grace* is a *gift*; and therefore,

1. *God* can give grace, where it is *not:* he gives grace, where is none: he doth *good* to them that are *not good*: A gift is beſtowed, where it is not: See *Iſa.* 44 3, *I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine off-ſpring:* i.e. as I pour Water and Floods upon the dry and thirſty ground that hath none; ſo *will I pour my ſpirit upon thy ſeed, and my bleſſing upon thine off-ſpring.* Where obſerve, Iſa. 44. 3

God gives ſhowres of grace, where there's not a drop before.

2. He can give grace to whom he will: he can love whom he will; and he can give grace to whom he will: this is the *Prerogative* of Gods Love, he can love *any one*: *Man* (being a narrow creature) *cannot* love any one; one that is *fowl*, and *ugly*, and *crooked*; but God can love any one, he can love *unhandſom* and *deformed* Creatures, and marry them, and make them *lovely: Naaman* the *Syrian* was a *Leper*, and therefore wondrous ugly, he was a *Leper* in *Body* and *Mind* too: The beauty of the mind preſents a crooked perſon comely to us: but *Naaman* had beauty in *neither* part; he was a *Leper* in body, and an *Idolater* in mind; and yet God loved *him*, and (by a poor maid in his houſe) ſent him to the Prophet of *Iſrael*, and healed his outſide, and healed his inſide, made his *Body* comely, and made his *Soul* comely.

3. He makes *notorious* ſinners, *noteable* Saints: he makes *Perſecutors*, *Preachers*; As he did *Paul*, and all the *Church* admired it; *But they had heard only, that he who perſecuted us in times paſt, now PREACHETH the faith, which once he DESTROYED:* See the *Work* and *Free-grace* of God! Would God *ſhew mercy* to *him* that *deſtroyed* the Faith? Yes, he *gave* Faith to *him* that deſtroyed the Faith: *Paul*, if he *could*, would have *kil'd* Chriſt, and yet God *gives* him Chriſt. Gal. 1. 23.

The *Gentiles* were the greateſt Sinners in the World, and they were at the *height* of ſin, when the *Goſpel* began to be Preached to them; they were counted *unclean*, the *unclean beaſts* (*ſwine* and other Beaſts) which the *Jews* under the Law might not eat, did ſignifie the *Gentiles*; and the *Jews* not Act 10. 14, 15.

eating the *unclean beaſts*, did ſignifie that they ſhould have
Verſ. 45. *no communion* with the *unclean Gentiles*; yet *on the GENTILES*
Acts 11. 17. *alſo was poured out the gift of the Holy Ghoſt:* And, *foraſmuch as God gave them* [i. e. the Gentiles] *the like gift as he did unto us.*

4. Sometimes God makes his greateſt Act of Love to paſs upon the greateſt ſinner: *Paul* (you know) was a *Saul* in-
Acts 9. 3, 4. deed, *chief of ſinners*, he ſaith it of himſelf; and yet notwithſtanding Chriſt Preached from Heaven to him: he ſent *men* to Preach to others, (as *Philip* to the *Eunuch*), but Jeſus Chrriſt doth *himſelf* Preach to *Paul.*

Jeſus Chriſt, when he was on Earth in the *form of a ſervant*, called the other Apoſtles; as *Matthew* at the receipt of cuſtom; and *Peter*, when he was *fiſhing*; *follow me*; but when he was on *his Throne, in Majeſty*, he Preacht from Heaven to *Paul: Wondrous love to a wondrous ſinner!*

Matth. 7. 7. 5. He bids thee *pray*, and he'l *give*: *Ask and it ſhall be*
Luk. 11. 13. *given you.*

But you'l ſay, he ſaith this to Saints?

Sol. See what our Lord Chriſt ſaith to the Woman of *Sa-*
John 4. 10. *maria, If thou knew'ſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou would'ſt have asked of him, and he would have given thee living water.*

Dub. *But I ask, and yet 'tis not given.*

Reſp. Queſtionleſs, he that *bids us ask, means to give:* As we bid our Children ſay, *I pray you father give me ſuch a thing*; we do it not, but when we mean to give it them.

Object. *But I cannot pray, I cannot pray for grace.*

Anſw. 1. He that will give thee grace *when* thou prayeſt, will give thee grace that thou *mayeſt* pray: As God firſt formed *Adams* body, and it lay dead before him on the ground, without breath, or life, or ſoul in it; and God *breathed into*
Gen. 2. 7. *his noſtrils the breath of life* [or *ſpirit of lives* נשמת חיים] *and man became a living ſoul:* So when thou lyeſt dead before the Lord without any life, or breath of *Prayer* in thee; thou canſt not ſo much as breathe before him; he'l breathe a
Acts 9. 11. *Soul of Prayer* into thee, he'l put breath into thee, as he did into *Saul, Behold he prayeth*, ſaith God.

2. Sometimes a *man* ſends a gift to one, that never asked him

him for it; ſo doth God ſometimes ſend his gifts of grace to them that never ask for it, he *gives* them, before they *ask it.*

Oppoſers and *Perſecutors* are ſaid to be the greateſt Sinners; yet ſaith Chriſt upon the Croſs, *Father, forgive them, they know not what they do:* he ſpake it of thoſe that put him to Death.

Some might have ſaid, Lord, they are *oppoſers* of thee, even to the Death; be it ſo, ſaith Chriſt; I have mercy for *oppoſers too*, and for *perſecutors too*; *Father, forgive them, they know not what they do:* But Lord, they do not beg for pardon, wilt thou give ſuch a kindneſs to them that *ask* not for it? They do not acknowledg their fault: if thou *wilt* ſhew mercy to them, ſtay till they acknowledg their fault, and be humbled, and ask pardon: nay (ſaith Chriſt) I will *prevent* poor ſinners with my love; Though they do not *ask* forgiveneſs, yet I *beg* forgiveneſs, *Father, forgive them.*

But Lord, theſe are great ſinners, and leſs mercy would ſerve the turn; *forgiveneſs* is a great mercy: no, (ſaith Chriſt) no mercy *leſs* than forgiveneſs will ſerve the turn, they'l be never the better for any mercy without *forgiveneſs*, therefore they ſhall have it; *Father, forgive them*: but forgiveneſs is a great mercy: be it ſo, ſaith Chriſt; I know what I do: I have great mercy, the greateſt mercy for the greateſt ſinners; and becauſe they *cannot ask* it, *I will ask* it for them, *Father, forgive them.*

Uſe 6. Wo to you *Profeſſors*, that have not *true* grace; from them *ſhall be taken away, even that which they have: Luke* ſaith, *From them ſhall be taken that which they ſeem to have.* Matth 13. 12. Luk. 8. 18.

For if we ſpeak of *true grace*, they *have* not grace, only *ſeem* to have it: They ſeem to be holy, and their ſeeming holineſs ſhall be taken from them: They ſeem to believe, and their ſeeming Faith ſhall be taken from them: They ſeem to repent, and their ſeeming Repentance ſhall be taken from them: They ſeem to joy in Chriſt, and in Mercy, and the Promiſes; but their ſeeming joy ſhall be taken from them. Matth. 13. 20.

The *ſpirit* doth but *aſſume them*; he doth not *inform* them, nor *enliven* them: As the dead bodies which Angels aſſume for a time, they ſeem to live, and talk, and eat and drink; but when the Angel leaves them, becauſe they were not the Angels proper

proper bodies, they vaniſh away, and loſe that life they did ſeem to have: So the *Spirit* of God doth *aſſume* and *act* the ſouls of many men in the Church for a time, to do ſervice for God by them; and all that while, they pray, and preach, and hear, and walk up and down in Duty, out of one Duty into another; and the *Spirit* leaves them, becauſe he did but *aſſume* them, and then they drop down dead, as indeed they are, and always were.

Thus the *Spirit* did *aſſume Judas* for a time; *Judas* was but a *dead man* in ſoul all the time he was with Chriſt, only the Spirit of God aſſumed him, and acted him, and he followed Chriſt, and went about Preaching the Goſpel with the other Diſciples: but when the *Spirit left* him, he betrayed Chriſt for *thirty pieces* of ſilver (that was his proper work) and deſpaired, and dyed.

Uſe 7. This ſhould put the Saints upon a ſerious *Tryal* of their graces.

The *Point* tells you, that where there are beginnings of true grace, God will make rich Additions of more grace: Oh then, try what grace yours is: if it be *true grace*, God will give more grace; As the Apoſtle ſaith, *He that hath begun a good work in you, will perfect it*; If it be a good work, God will perfect it; he will cheriſh *his own* work.

Sirs, God will not nurſe up a *ſpurious ſeed*, *Baſtard grace*, whereof he is not the Father: Oh! then all you that would taſte comfort from this Point, try your graces.

The *Evangelical Hypocrite* is he I aim at: There is *Goſpel-Hypocriſie*, ſo I call it: for where the Goſpel comes, there are two ſorts of Perſons that walk beſide it.

1. Some directly oppoſe the Doctrine of it, and thoſe are
Rom. 9. 31, 32. *Juſtitiaries*, that ſet up their own Righteouſneſs, as the *Jews* did.

John 1. 11. And therefore it is ſaid, *That Chriſt came to his own, and his own received him not.*

And ſuch are the *Papiſts* at this day, who are juſtly by our *Divines* ſaid to anſwer to the *Jewiſh Phariſees*.

Theſe are *Chriſtian Phariſees*, they receive Chriſt in *Name*; but *ſet up* their own Righteouſneſs, and will be *juſtified* by their

own

own Works, and *ſaved* by their own Merits.

2. Others there are, that receive the Goſpel, and ſo *decry* all their *own Righteouſneſs*, and cry up *Chriſt*; they ſee nothing in *themſelves*, and look for all from *Chriſt*, renouncing their own Righteouſneſs, and reſting upon *Chriſt alone* for ſalvation.

Theſe are of divers ſorts.

1. Some receive Chriſt with an *Hiſtorical, lifeleſs Faith*: they believe in Chriſt, but will not part with their ſins: they gladly embrace Chriſt as a *Saviour*, but oppoſe *Holineſs*, and will not *change* their lives; and becauſe Chriſt came into the World to *ſave ſinners*, they take liberty to *ſin*, and hope to be ſaved as well as any: Theſe are thoſe we call our *large Proteſtants*, who are as great Enemies to Chriſt as *Papiſts* are.

The *Papiſts* perſecute the true Chriſtians in the Point of *Doctrine*, and theſe Enemies within us perſecute the true Chriſtians in Point of *Holineſs*.

The *Papiſts*, they will be ſaved *by* works *without* Faith, theſe will be ſaved *by* Faith *without* works. Theſe are *ſpots in our feaſts*; The *Epiſtles* of *James* and *John* were written as Antidotes againſt this kind of poyſon.

And *Jude* writes againſt theſe men, *ungodly men, turning the* Verſ. 4. *grace of God into laſciviouſneſs:* Arguing from *mercy* to *liberty*, which is the *Divils Logick*, *Continuing in ſin, that grace may abound.*

And (my *Beloved*) in this lyeth the *very form* of an *Evangelical* Hypocrite, in *denying* his own *Righteouſneſs*, to *eſtabliſh* his *ſin*; he will advance *Chriſt*, to advance his *luſt*.

Dub. *But how can open ſinners keep their luſts, live in viſible prophaneneſs, and yet believe in Chriſt?*

Sol. Becauſe the Goſpel brings the ſweeteſt and higheſt Conſolations along with it.

And therefore every man under ſenſe of ſin, will fly thither for Sanctuary, and hide himſelf under the Canopy of the Goſpels mercy.

A man that travels under the fiery Beams of the Sun in an hot day, the cool ſhadow of a Tree is very refreſhing, and he will ſit there and reſt himſelf under it.

Men

Men that have their feet or their arms ſcalded, will put them into cold water which gives them eaſe, though it gives them no cure; yet, becauſe it gives them eaſe, there they keep them: So men, whoſe Conſciences are ſcalded with wrath; Oh! now the *Goſpel*, and *Juſtification* by Faith in Chriſt is very ſweet: And ſo they are *eaſed* by it, never *cured* by it; and therefore you ſhall find them *diſclaim* all works, and *cry up* grace only; when Chriſt is offered, and general notice given them, that there is *Mercy* and *Hope* for *great Sinners*, this fills them with *joy* and *peace*.

But wherein doth theſe mens hypocriſie appear?

They receive Jeſus Chriſt only for eaſe: I ſay, a falſe heart receives Chriſt only to eaſe him, to eaſe him of the terrour of Conſcience, and to eaſe him of the work of Obedience. And here prophane Sinners find great eaſe: The weight of their guilty Conſciences would preſs and ſink them down, but that they bear up upon the Righteouſneſs of Jeſus Chriſt: Oh! he dyed for Sinners, and paid our debt, and now they are cheerful and eaſie: they can ſin, and be eaſie; follow their drunkenneſs, and be eaſie; ſwim in their uncleanneſs, and be eaſie; for they make the Righteouſneſs of Chriſt their Bladder to ſwim upon; and ſay what you will to them, they will not ſink.

If you ask one of theſe drunkards, and haters of the Saints, and railers at godlineſs; I ſay, if you ask them, Do you believe in Chriſt? yes, ſay they: Believe, yea, we believe exceedingly: and ſo they do: the truth is, they believe beyond meaſure: but they believe and reſt upon Jeſus Chriſt, to eaſe themſelves of ſanctification: they cannot but ſee the want of it, and they cannot eaſe themſelves, but by pleading, that Chriſt is holy, and that though *they* have it not, yet *Chriſt* hath it: This is a great eaſe to their thoughts at the preſent; and thus they receive Chriſt.

Oh Sirs! that you would conſider the ſad condition of this man, whoſe plagues ſhall be made wonderful, whoſe Conſcience ſuits him ſtill for ſin, and then looks up to Chriſt, and reſts there; and hears Sermons, but then ſalves up all with the Righteouſneſs of Chriſt, and conſiders often that his *ways* are evil, but never ſuſpects his *faith* to be evil: Then he is taken with Death, and then looks up to Chriſt; at laſt the ſnuff dyes, and his Sun ſets, and darkneſs approacheth, and then inſtead of *heaven* embraceth *flames*: and what is it that hath deceived

theſe

theſe men? Oh! their *Faith* hath deceived them: they *believed* they might have had *Chriſt* and *Sin* too: and then in Hell they wiſh, Oh! that I had *conſidered*, and *feared* this before: and will you not fear now?

I charge you then, think not your Eſtates *good*, becauſe you reſt on Chriſt, and look for ſalvation by *him only*.

2. There are others who receive Jeſus Chriſt not only into their belief, but into their boſoms; not only into their heads, but alſo into their hearts: They have a great work upon them; the Goſpel doth not only *Irradiate* their minds, but alſo (in a great meaſure) *Captivate* their Wills: they have *affections* to Chriſt, and ſweet motions to holy things kindled in their hearts: *They receive the word with joy and delight*; Matth. 13. they fall into raptures of love to, and admiration of Jeſus Chriſt; they do not only *aſſent* to the Doctrine of *Juſtification* by Chriſt, but are made partakers of the *Holy Ghoſt*; There is a change wrought in them, they ſeem to be *waſhed* 2 Pet. 2, 20. *and ſanctified in the blood of Chriſt, having eſcaped the pollutions of the world through the knowledg of the Lord and Saviour Jeſus Chriſt:* And ſo they ſhine in the ſurface of their *outward* lives.

The hypocriſie of the heart ſprings from *defect* of *light* in the mind: The want of ſaving Illumination in the *underſtanding*, is the reaſon of the hypocriſie of the *heart*.

Theſe two faculties [the *Underſtanding* and the *Will*] live very near one another, if they be not really the *ſame*: ſome ſay, they are but *one* and the *ſame power* or *faculty* of the ſoul, and ſo there is a *real Identity* of the Will and Underſtanding; ſaying, that the *Will* is *Intellectus extenſus*; others affirm, that they are faculties really *diſtinct*.

However it is by all concluded, that there muſt (in order of nature) be *light* before *choice*, *knowledg* before *election*; the Intellectual creature muſt ſee, before it can determine or reſolve upon.

Now I ſay, the *imperfect* and *unſound* reſolution of the ſoul flows from defect of *light*: The hypocriſie of the heart ſprings from the want of a ſaving Illumination in the Underſtanding.

This appears in the Parable of the *Virgins*, of whom the Lord Chriſt ſaith, That *five were wiſe, and five were fooliſh*: The vanity of the one ſprang from their folly; the proviſion

of Oyl the others made, ſprang from their Wiſdom.

You know it's frequent in *Solomons Proverbs*, to call the upright and godly man, the *wiſe man*; the ſinner and hypocrite, the *fool*; the *power* of ſin lyeth in the power of *darkneſs*: The ſtrength of a State, in the *Wiſdom* of its Council.

1. The Underſtanding is the firſt inlet of *Sin* and *Graze*: this is that which opens and ſhuts to all life and ſin.

When *Satan* laid his *Train* and *Powder-plot* to blow up all the World by the ſin of one man, he firſt enters into diſpute with *Eve*, and (as the Apoſtle ſaith) deceived her; *The* 1 Tim. 2. 14. *woman was deceived*, and ſo darkned her mind with a miſt: the *ſerpent* crept into her heart through the door of her *Underſtanding*.

There could no ſin get into the *Will*, were there not an error firſt in the *Underſtanding*.

2. And as the *mind* is the firſt inlet into ſin, ſo it is the firſt John 17. 17. door that lets in *grace*: *Sanctifie them through thy truth, thy* John 12. 35. *word is truth*: *Walk while you have the light, leſt darkneſs come upon you.*

Matth. 13. 15. Satan knew, if *light* came in, *Chriſt* would come in.

3. Divine light is very powerful: it hath a mighty influence to *change* and *renew the* heart. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory as by the ſpirit of the Lord*: All Divine light of glory works ſtrongly: if hypocrites had it, their hearts would be *ſincere*: Not that bare light can *change* the will, but the Lord works by it: When the Lord comes Epheſ. 5. 14. with *life*, he comes with *light*. *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee light.*

When the ſpirit comes, all his work is expreſſed by conviction of *ſin, of righteouſneſs, and of judgment*: convince one John 8. 32. effectually, and you convert him: *You ſhall know the truth* (ſaith Chriſt), *and it ſhall make you free*; that is, from your bondage of ſins, you ſhall be ſet at liberty.

I ſay, all hypocriſie ſprings from ſome want of this Divine light: The *young man* ſaw *ſome* worth in Chriſt, but not *enough*, and therefore forſook Chriſt.

A man may ſee the Lord Jeſus in the letter of the Scripture, which though it be neceſſary to the ſaving Knowledg of Chriſt; yet to ſee the Lord Jeſus no otherwiſe than in the letter, by the

the ſtrength of Fancy and Underſtanding, this is no ſaving Knowledg of Jeſus Chriſt.

Between the *palpable ignorance* of Chriſt without the Goſpel, and the *ſaving* Knowledg of Chriſt in the Goſpel, there is this *middle* Knowledg of Chriſt, which is *literal*, whereby a man doth ſee; yet in ſeeing, ſeeth not.

Now ſaving Illumination,

1. It is a peculiar Illumination: The greateſt Scholar that ever lived, never had one ſuch thought or apprehenſion of the Lord, and the things of the Lord, as the Saints have: To them the Lord reveals ſome things that the wiſeſt in the world never knew.

2. It is a glorious and ſhining Illumination.

1. They behold a Glory in Chriſt's *perſon*: the Lord reveals his *hidden* glory to them, ſuch as never entred into their hearts before, or into the minds of other men; which, though others may talk and diſcourſe of, yet they cannot ſee it in that manner as they do: It is therefore called a *marvelous light*.

In *John* 1. 14. They ſaw Chriſt *vailed* in our *Humane* Nature, and darkned under the Cloud of a *mean* condition; And yet *they beheld his glory, as of the only begotten of the father*. John 1. 14.

The *Jews* ſaw the *ſame Chriſt*, yet could not ſee the *ſame Glory* in him.

2. They behold a glory in the *holineſs* and *graces* of Jeſus Chriſt: his graces ſtrike a Majeſty of him in their hearts: Oh that I were like him!

3. They behold a glory in his *Covenant* and *Promiſes*: Oh, that all thoſe promiſes might be made good to me! this is all my deſire.

4. They behold a glory in all the *Ordinances* of Chriſt: *Oh God! my ſoul thirſteth for thee——To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. How amiable are thy Tabernacles, Oh Lord of hoſts! A day in thy court is better than a thouſand.* Pſal. 63. 1. Verſ. 2. Pſal. 84. 1. Verſ. 10.

Oh the fellowſhip of Saints! Oh the luſtre and beauty of his Sabbaths!

5. They behold a glory in the *Commands* and *Will* of Chriſt:

Oh, if once I could in every thing give content to his heart! Such a ſoul had rather *loſe* all, than *croſs* his *Will* in a ſmall thing: he ſeeth a glory in the *leaſt truth.*

6. They ſee a glory in all his *Diſpenſations*: Have I but a *little* eſtate? This is the *allowance* he provides for me: *I am leſs than the leaſt of all thy mercies:* His glory therefore appears, that I have a *bit of bread to eat.*

7. They behold a glory in the *Croſs* of Chriſt; glory in all their *ſufferings*: I am not *worthy* to ſuffer ſhame for the name of Chriſt: *Moſes* eſteemed the *reproaches of Chriſt* greater riches than the *Treaſures of Egypt.*

We ſhall find a *falſe heart* ever fall ſhort here.

3. It is a ſoul-humbling Illumination: One every way ſo fit and ſuitable to them, according to all their wants and woes; ſo far in Splendour and Majeſty ſurpaſſing their unworthineſs, and yet laying his *greatneſs* flat at the feet of their neceſſities and miſeries; that when the ſoul doth ſee it, it uſually fills the head, and heart, and eyes with tears: Oh, that I have deſpiſed *him* ſo glorious!

Acts 2. 36, 37.

4. It is an endearing and attractive Illumination.

Sinners may (like *Balaam*) ſee the glory of the Tents of *Iſrael*, and the *Star of Jacob*; but they *eſteem* him not in all his glory.

Many reprobates under a lively Miniſtry, may ſee *ſome* glory in Chriſt, and in his Saints; to think them the happy men, yet not *eſteem* of him in all his glory.

The damned in Hell ſee a glory in Chriſt, elſe they would never *grieve* for the loſs of him; yet they cannot *love* him, nor *rejoyce* in his glory.

But the light the Saints have of him, makes Chriſt tranſcendent in their eyes, and precious in their hearts: they eſteem him beyond ten thouſand Worlds.

3. But yet further; The *ſecret Goſpel-hypocrites* have not hearts *effectually* to uſe and improve the *means* unto ſalvation: *Salvation* is the great *end* they would have; but they come ſhort in the *uſe* of means; they draw not the Arrow to the head; they drive not home enough in the uſe of means.

The *cloſeſt* hypocrites diſcover themſelves in an *ineffectual* uſe of the means unto ſalvation.

Men out of the Church, they periſh becauſe they have no re-

remedy, no *ſaving* means to help: But why do thoſe periſh that are *within* the Church? Is it becauſe there *is* no remedy? No: but becauſe they do not *uſe* the remedy: Is it becauſe they *want* means? No; but becauſe they do not *effectually improve* the means: *Here* they fall ſhort, herein they diſcover themſelves.

Sirs, There is a *Spirit* of ſloath and ſlumber which the Lord ever leaves the beſt hypocrite unto: The laſt Enemy God conquers in a man is his *ſloath*: Now this hangs upon the moſt *refined* hypocrite to the end: he will Act, but 'tis remiſſy in order to ſalvation: he'l *not* act at all, or will not act *throughly*.

In the Parable of the *Talents*, one of the ſervants was caſt away, Why ſo? becauſe he had *no* Talent? No; but becauſe he had no *mind*, nor *liſt* to *uſe* his Talent: he was idle, and did not make his gain out of it, to attain his end; And therefore the Lord ſaith unto him, [*Thou wicked and ſloathful ſervant*]. Matth. 25. 24, 25. Verſ. 26.

My Beloved, all the Ordinances of God, and all that time we have under them, are *Talents*: Now wherein do hypocrites *fail*? There is a ſecret gain of Ordinances which hypocrites regard not.

Why have many ſouls ſet a great price upon Chriſt, and yet have loſt him, and gone without him? Becauſe like indifferent *chapmen*, they have had a *deſire* to the Commodity, but have been *loth* to be at the full coſt for him.

The Lord ſets before you the *higheſt* and moſt *glorious end*, but 'tis through *many difficulties* that we muſt arrive at it; now there being a *ſpirit* of Security and ſloth within, and thoſe difficulties without; a hypocrite *ſits down* and *reſts* under the ſhadow of his negligence; and ſaith, *'Tis hard*; and becauſe he cannot do ſo, he hopes 'tis but an *infirmity*, and God will accept of his *deſires*. And here he periſheth.

The *Iſraelites* (you know) were bound for *Canaan*, they aimed at it; but when their *ſpies* had told them of the difficulties, their ſpirits ſunk within them, only *Caleb* and *Joſhuah* had upright hearts, *and followed the Lord fully*.

Theſe *ſpiritual* merchants do prize and earneſtly deſire the Treaſures of Heaven, here's their *end*: But to be at the coſt to prepare a *Ship*, to embark upon the trouble of an *Heaven-*

voyage

voyage to fetch this Treaſure, to ſail through a dangerous Sea of *Temptations*, through *evil* and *good* report, through the *powers* of darkneſs, through the *oppoſitions* of the World, and the *contradictions* of a ſinful and unbelieving heart; to lanch from one *depth*, and *wave* to another: This the beſt hypocrite fails in, and loſeth all at laſt.

My Beloved, here you may ſee the root of all the *complaints* that are in the mouths of many Profeſſors, they are ever complaining and crying out of *wants*, but never feel *ſupplies*; ever *confeſſing* their ſins, but never *triumphing* over their ſin; ever *hoping*, never *having*; ever *wiſhing* that they *had* the Lord, but never *enjoying* the Lord: Why? what's the cauſe of this? Is heaven ſo *barren*, that there are no golden mines there? Are the fields of Gods Ordinances ſo *empty*, that there is no *treaſure* to be found there? Surely no: Gods Store-houſes and Granaries are full, but Chriſtians are lazy; there *is* the Treaſure, but they *cannot*, or *will not dig* for it: *If thou cryeſt after knowledg, and lifteſt up thy voice for underſtanding: If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures: Then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God.*

Prov. 2. 3, 4, 5.

Men pray againſt ſin, and if a few *ſighs* will fetch in ſtrength, well and good; if not, they caſt that *ſhovel* by, *Dig I cannot.*

They ſpend ſome time in mourning, and laying ſin to heart; but if they cannot *preſently* feel the bitterneſs of it, I cannot help it (ſay they) *Dig I cannot.*

You complain, you *ſeek* and *find not*; but do you *ſeek diligently? He that cometh to God, muſt believe that he is, and that he is a rewarder* τοῖς ἐκζητοῦσιν *to thoſe that ſeek him diligently* and earneſtly.

Heb. 11. 6.

You complain that your hearts are fugitive and wandring, undiſpoſed to what is good.

But I pray you, Do you *keep* them *with all diligence?* Are you at *pains* to keep your hearts? There, there it lyeth, you are *idle* and *ſlothful*, you love not to *ſit up* and *watch* your hearts.

Keep thy heart (ſaith *Solomon*) *with all diligence: Above all keeping*: That is, more than any of thoſe things or treaſures, which thou doſt keep, though never ſo ſtrictly.

Prov. 4. 23.

You complain you meet not with aſſurance: but you can live

live well enough without it, and make up the want of it with other comforts: Your *contentments* in the world make up the abſence of *Chriſt* from you, and is not this a *neglect* of him? Yet you complain you want aſſurance, but do you uſe the utmoſt coſt and care to *make it ſure*? As the Apoſtle ſaith, *Give all diligence to make your calling and election ſure.* 2 Pet. 1. 10.

Oh! come then and examine your ſelves by this rule: Tell me, you poor Creatures, Do you not often find checks for ſin, deſires againſt it; *Chriſt* and *Mercy* weeping at your knees, and your hearts *almoſt* perſwaded? Do you not find ſome movings towards the Lord, but yet withall a *dead, ſloathful* heart ſtays you again, and will not let you offer violence to your ſelves?

4. An hypocrite, his turning from ſin, is but an *exchange* of *one* ſin for *another*.

Many will ſay unto me, I am no hypocrite; for I have left theſe, and thoſe dear luſts which pleaſed me very well: My drunkenneſs pleaſed me, but I have left it; my carnal mirth was my daily Cordial, but I have thrown away the Cup and ſpilt it; I was an oppreſſour and dealt unjuſtly, but I have left it off: Well, this is well done; but haſt thou entertained *no other* ſin in the ſtead of it?

I tell you, An hypocrite his turning from ſin, is but an exchange of one ſin for another: When *one* ſin is caſt away, *another* ſteps in the room of it; and when *that* is gone, *another* ſupplies the place of that too; and commonly the *ſtrongeſt* ſin and temptation is the laſt.

The reaſon is, becauſe his *Nature* is not changed.

The ſin of *Nature* only is moſt properly the *reigning* ſin.

It hath been a Queſtion, What is a mans *reigning* ſin? his *Maſter-ſin?* But no ſin is able to *reign* over any man, but by Commiſſion and Power from his ſin of Nature: As the weeds can never grow tall, but by virtte of their ſoyl where they grow: All the Boughs flouriſh by virtue of the root on which they grow; And therefore we ſhall ſee, let Satan ſow his ſeeds of pride, or luſt, or paſſion in a man whoſe *nature* is changed, 'tis impoſſible they ſhould come to any perfection there; but they will dye away within a time, becauſe the *heart* of the ſoyl is gone.

Hence alſo it comes to paſs that a mans *Maſter-ſin* may be changed:

changed: Thoſe ſins that are his Maſter-ſins in his youth, are not in his old age; thoſe that are at one time, in one place, are not in another.

Now there could never be ſuch change of *Governours* and *Vice-roys*, unleſs there were ſome *great King* that ſets up one, and pulls down another, *Satis pro imperio.*

This therefore is the reigning ſin, which pulls down *one* ſin, and ſets up *another* under it, which gives ſtrength to every ſin.

Now a gracious change is a *full* change; not only a change, but a full change; not only a Converſion (for an hypocrite may be converted) but a full Converſion: 'Tis ſaid of *Amaziah, That he did that which was right in the ſight of the Lord, but not with a PERFECT HEART: Judah turned to the Lord, but not with her whole heart.*

2 Chron. 25. 2.
Jer. 3. 10.

So then, you ſee hypocrites may be converted: There may be a turning to the Lord, but not a *whole* turning: there are many that have a Converſion, but not a *full* Converſion.

What is a *full* Converſion?

Firſt, It is a deep
Secondly, It is a univerſal } Converſion.
Thirdly, It is an high

1. It is a deep Converſion; it ſtrikes at the *root*, and ſubdues the very *natural* corruption; I ſay, more or leſs it kills the natural corruption, and ſo by degrees ruinates the very *foundation* of ſin: ſo that in true Converſion, *nature* it ſelf is ſlain, *I mean corrupt nature*; it *dyes* and *rots* like a root in the earth; and in this, the *ſuperficial* Converſion falls ſhort.

That you may underſtand it, you muſt know, there are *two* corruptions of Nature:

1. The one *natural.*
2. The other *acquired.*

The *natural* depravation is expreſſed by *David, I was conceived in iniquity*; and in that of *Job, Who can bring a clean thing out of filthineſs?*

The *acquired* Corruption of Nature is expreſſed in that Text, *All fleſh had corrupted his ways.* From the *natural* Corruption proceeds the *acquired*, and by the *acquired*, the *natural* corruption is *inflamed.*

The *natural* corruption cannot be *repaired* but by *grace* and *regeneration.*

The

The acquired Corruption of Nature was got by *cuſtom* and *habit*, and ſo it may be loſt by habit.

A man may free himſelf from his acquired Corruptions, he may by *care* and *induſtry* of his own, mortifie his *acquired* depravations of Nature.

As we read of many, *Socrates* and *Plato*, who by their Wiſdom and Induſtry freed themſelves from the ſlavery of many *ſenſual appetites* and *paſſions*, which their *corrupt nature* and *evil company* had led them into, and yet the *natural* corruption remained ſtill.

Thou thinkeſt thou art *converted*, becauſe thou haſt *overcome* thy *drunkenneſs*; but drunkenneſs is but an *acquired* corruption, thou didſt get it by *cuſtom*, and mayſt *break* it by *cuſtom*, and yet *nature* remain ſtill unchanged.

5. The change of the *heart* chiefly appears in the change of the *ultimate* or *utmoſt end*.

As the Pollution of the whole man, and all his Actions, Moral, Civil, and Religious, conſiſts chiefly, and appears in ſeeking *ſelf*, or making *our ſelves* our *utmoſt* end; ſo our ſanctification lyeth in this, and appears chiefly in making *God* the *ultimate* end of all we do.

A man before he is ſanctified, deſires *God* and *Chriſt*, only to keep his *ſores* from *aking*: for ſo I look upon all men made up of wants; if the *body* ake with diſeaſes and pains, the *ſtomack* with hunger, *conſcience* for ſin; all their happineſs lyeth in the *eaſing* thereof, here lyeth their bliſs: They ſeek after *God* only as a Phyſitian to heal or cure them, but not as the *end* of their cure: The ſick man ſends for the *Phyſitian*, but his health and recovery is his *end*; ſo do men before their Converſion, in their pangs of Conſcience, their afflictions, their wants and neceſſities; they ſeek to God, and make uſe of God as an *inſtrument*, but their *eaſe* and *intereſts* are their *ends*: *Jehu* ſought the Lord, but his *laſt end* was *himſelf*.

But when the heart is *ſanctified*, then *God* is their *end*; inſtead of their luſts and ſins, God is the only end in their eye; inſtead of the riches or comforts of the World, God is the Object in their eye: *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee:* God was inſtead of *all things* to him. Pſal. 73. 25.

1. The ſoul ſeeth *its own vileneſs*, and the *Lord* in his Glory: This is the firſt Principle of ſeeking the Lord: the ſoul ſeeth all his good laid up in the *Lord*, more than in himſelf; nay *wholly* in the Lord, *not at all* in himſelf: *All my ſprings* (ſaith the ſoul) *are in thee:* All my treaſures of *Righteouſneſs* and *Redemption*, all my riches of *Wiſdom* and *Sanctification*, they are all in thee; and therefore the Saints, when they ſee their own *vileneſs*, and the Lord in his *Glory*, are ſo far from *ſeeking*, that they *loath* themſelves.

2. The ſoul ſlights the creatures, as veſſels of *meer vanity*.

Oh try your ſelves then by this touchſtone!

A carnal heart may croſs his own *Will*, but not his own *utmoſt end*.

Zech. 7. 5, 6. Isa. 58. 4, 5. A man may ſeek the Lord with delight, and follow the Ordinances, and faſt, and pray, but *himſelf* is his *end ſtill*.

How ſhall we know we make God our *end*?

1. When you make him your happineſs: thoſe that are throughly ſanctified, make the Lord their *laſt end* and happineſs: *Happy art thou, O Iſrael; who is like unto thee, O people! Happy are thoſe people, whoſe God is the Lord.*

Deut. 33. 29. Pſal. 144. 15.

The full reſt and peace of the ſoul is to be found only in the Preſence of *God*, in this Being of Beings: his perfections are in *himſelf*, he keeps a perpetual *ſabbath* of reſt in himſelf: And in *this* reſt only the gracious ſoul ſeeks *his* reſt; God is the journeys-end of all his Labours, Life, and Travels.

When *Solomon* had tyred out himſelf in his Travels through all the things of this World, at laſt he returns empty and crying home; and now when he ſums up all his Glory, he ſaith, *The words of the preacher the Son of David, King in Jeruſalem.*

Eccl. 1. 1.

He ſtiles himſelf,

1. A man gathered to the Church, to be as near God as he can.

2. *The Son of David*, to whom the promiſes were made.

And then thirdly, *King of Jeruſalem*, the leaſt and laſt of all.

Secondly, When you do the Lords work purely for the Lord: the Hypocrite will do the Lords work, but 'tis, becauſe his own Intereſts are bound up with it. As a man that goes

goes to the City, he will do your buſineſs, but he would not go, unleſs he had affairs of his own to do there.

But the gracious heart will go for God, and ride for God, meerly upon the Lords occaſions.

Thirdly, When you carry all things down the ſtream toward God: As a River running toward the Sea, many ſprings fall and run into it, but it carrieth them down all with it; ſo the upright ſoul, there are many occaſions, hinderances, buſineſſes, but he carrieth them *all* down along with him; they muſt all go with him, they ſhall not divert him, but he will over-maſter them, and lead them his way; nay the more he is hindred, the more violent is his motion; *It is time for thee, O Lord, to work, for they have made void thy law, therefore love I thy Commandments above gold, yea above fine gold.* Pſal. 119.126, 127.

Fourthly, Therefore they that are ſanctified, love the Lord fully, that is above all.

A man is highly endeared to that which he makes his end: his *end* commands his *affections*: to *love* the Lord, and to be *beloved* of the Lord, and behold his Glory, is the *main end* of the upright heart.

Fifthly, They that are ſanctified, dedicate themſelves to the *Will* of God; I mean to the whole Will of God: *Their* will is emptied into his will: *Teach me to do thy will, O God: I delight to do thy will, O my God, yea, thy law is within my heart.* Pſal. 143. 10. Pſal. 40. 8.

The *Hebrew* word for an *holy man*, is a *conſecrated man*, קדוש a man ſeperated from *common* to a *Divine* uſe.

The ſanctified man, is a man ſeparated from *his own* will, and ſet apart to *do Gods* Will; he is gone out of his own Will, and lives at a diſtance from it; he is ſorry that he hath ſerved his own will ſo long, and is weary of the ſervice.

1. They that are ſanctified, do Gods Will, purely becauſe it is *his* will; becauſe it *pleaſeth* him: there is a dear propenſity in the Saints to do Gods Will, becauſe it *pleaſeth* him. *Thus ſaith the Lord unto the Eunuchs that keep my ſabbaths, and chuſe the things that pleaſe me:* This is their *choice*, it is in their hearts to do it, becauſe it *pleaſeth the Lord: I will praiſe the name of God with a ſong, and magnifie it with thanksgiving: This alſo ſhall pleaſe the Lord better than an Ox or Bullock that hath Horns and Hoofs.* Iſa. 56. 4. Pſal. 69. 30. Verſ. 31.

This is the *Motive* and loadſtone of their Obedience, in that it *pleaſeth* him: This is the *joy* of their work, and that which makes *muſick* upon the ſtrings of their hearts, becauſe it *pleaſeth* him.

Judg. 14. 3. It is with every man, as it was with *Sampſon*, he would needs have a wife of the *Philiſtins*; Why ſo? becauſe *ſhe pleaſeth me.*

So why do men ſeek themſelves, love themſelves, and eſpouſe theſe and thoſe luſts, but becauſe it pleaſeth them: Look then, as the ſoul, when he loved himſelf, did ſeek to pleaſe only his own will in every thing, and 'twas good, becauſe it *pleaſed* him; ſo the Saint, whoſe heart is now endeared to *Chriſt*, though he cannot perfectly do it (that's in Heaven), yet he ſeeks to give the *whole will* of Chriſt content, becauſe it pleaſeth Chriſt.

1 Cor. 7. 32. *He that is unmarried* (ſaith the Apoſtle) *careth for the things that belong to the Lord, how he may pleaſe the Lord.*

2. The upright heart, though he cannot joy in the Lords Pſal. 1. 2. *Love*, yet he will joy in the Lords *Will: His delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

3. They cloſe with the whole Will of God as their happineſs.

It is not only *good* to do the Lords Will, (for thus men may ſeek the Lord, as thinking it good ſo to do) but as their *Bleſſedneſs*; elſe 'tis not their laſt end, and ſo not *ſought* as their laſt end.

The ſanctified ſoul obeys God as his Bleſſedneſs; *Bleſſed* Pſal. 119. 1. *are the undefiled in the way, who walk in the Law of the Lord:* Verſ. 2. *Bleſſed are they that keep his teſtimonies, and that ſeek him with the whole heart:* This makes them ſeek God with the *whole heart*, becauſe they count this their Bleſſedneſs; this makes a gracious heart prize ſervice to God above the whole Creation, and ſet an higher rate upon a *good work*, than upon a *miracle*; he had rather be obeying, than working miracles; rather humbling his ſoul, than removing mountains, becauſe he is doing the *Will* of God.

Uſe 8. Saints *reach* after *more* grace: It ſhould not content a Saint to have *grace*, but to have *more* grace: As it doth

doth not content *God* to give grace, but to give more grace; ſo it ſhould not content a Saint to have grace, but to have more grace: Becauſe,

1. The more *grace* thou haſt, the more of *God* thou haſt in thee: And he that is full of grace, is full of God: *To know the love of Chriſt, which paſſeth knowledg, that ye might be filled with all the fulneſs of God.* Eph. 3. 19.

2. Abundance of grace is *lovely*; for grace is the *beauty* of the ſoul; the *quinteſſence* and ſweetneſs, that doth *dulcifie* and *perfume* the ſoul.

A little ſugar doth not ſweeten a cup; eſpecially if it be a bitter cup, ſuch as mans *nature* is: we ſay of a *little*, that 'tis as good as none at all.

A little Frankincenſe doth not perfume a room, eſpecially if it be a ſtinking room, ſuch as mans impure *nature* is.

Where grace is predominant, there a Saint is *lovely*.

Ah my Beloved! God would have the Saints lovely in *his* eye, and lovely in the *Worlds* eye: *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* There muſt be abundance of light in thee to ſhine over all the *Horizon* of thy Converſation; as there is abundance of light in the Sun that ſhines over all the *Hemiſphere* we live in, and therefore 'tis a great body; ſo muſt thou be a *great Saint* to ſhine before all men; and therefore the *little ſtars* do not ſhine ſcarce to our eye.

Ah my Beloved! This is the reaſon why many, who call themſelves Saints, are not lovely in the eyes of the World; they have not *abundance* of grace; they have abundance of profeſſion, but not abundance of grace; abundance of profeſſion, but little grace; and this makes them ſo odious in the World; abundance of profeſſion (without grace) makes them but the more odious in the world: The world ſeeth ſo much pride, and ſo little humility in them; ſo much worldlineſs, and ſo little of Heaven in them; ſo much unjuſt dealing, and ſo little truth in them, that the world is apt enough to conclude, that either this is not the *Goſpel* which they *profeſs*, or that they are not *true* to their *profeſſion*.

John the *Baptiſt* had abundance of grace, and he was very lovely in the eye of the World; he was lovely in *Herods* eye. Mark 6. 20.

3. Abun-

3. Abundance of grace is lively: for grace is the *life* of the ſoul; and where life is but weak, there the *actings* are not lively: A weak man cannot run; But ſaith *David, I will run the way of thy Commandments:* He was lively, for he had abundance of grace.

Pſal. 119.32.

Exod. 32. 10. *Moſes* was *mighty* in Prayer; ſaith God, *Let me alone, that my wrath may wax hot againſt them,* i. e. hinder me not by thy *Prayer* from puniſhing them: *Moſes* had abundance of *Spirit,* he was too hard for God himſelf (as I may ſay with reverence): Saints, had ye abundance of Faith, ye would be lively in believing: As 'tis ſaid of *Abraham, He was ſtrong in Faith.*

Rom. 4. 20.

4. The more grace thou haſt, the more terrible to the *Devils*: The Devil *trembles* at the mighty Prayers of a gracious man; the Devil trembles at the ſtrong *Faith* of a gracious man: Oh! Who would not have grace? And who would not have *much* grace?

When the Apoſtles (acted by Faith) came (as Chriſt ſaid) to *caſt out Devils*; Did not the Devils *tremble* at them? Saint, *he* fears *thee,* more than thou needeſt fear *him: Jeſus, I know, and Paul I know*; ſaid the Devil: That is, I know them to my fear; they have put me to flight many a time: And if you were ſuch as they, I ſhould fear you alſo: Believe it, Soul, he trembles at thy holineſs, he trembles at thy Faith; put it forth in Prayer, and thou ſhalt ſee him *run: Reſiſt the Devil, and he will flie from you.*

Act. 19. 15.

Jam. 4. 8.

5. The more grace thou haſt, the more thou ſhalt ſerve the Lord, which is the true and proper end of thy Creation: *Lord* (ſaith one) *is it much that I ſerve thee, whom all creatures are bound to ſerve? It ought not to ſeem much unto me, to ſerve thee; but this rather ſeems much and marvelous to me, that thou vouchſafeſt to receive into thy ſervice one ſo poor and unworthy to ſerve thee:* He goeth on, *Behold, all is thine which I have, and whereby I ſerve thee: and yet in very deed, thou rather ſerveſt me, than I thee.*

Thom. a Kempis, l. 3. c. 10.

6. Nothing but *grace* will bring thee to Heaven: *Vanity* of *vanities,* and all is *vanity,* but only to *love* God, and wholly to *ſerve* him.

Knowledg is Vanity: yea Knowledg of *God* himſelf is Vanity, and *of Chriſt* himſelf is Vanity, without *grace* to love him

him, and live to him: As one ſaith, *What will it avail thee to diſpute profoundly of the Trinity, if thou be void of grace, and diſpleaſe the Trinity?* High words ſurely make a man neither *holy*, nor *juſt*, but grace makes him dear to God. Tho. a Kempis.

It is vanity to ſeek after fading riches, it is vanity to gape after withering honours; vanity it is to wiſh to *live long*, and to be careleſs to *live well*.

But now many will ſay, grace doth increaſe in us: we do reach after more grace: and this many falſe hearts ſay they do. My Beloved, *falſe* grace may grow, and doth lengthen out in deſires and dimenſions: many that are Hypocrites glory in this, that their graces *grow*.

I muſt therefore ſhew you the difference between the *increaſe* of *true* grace, and *counterfeit* grace.

1. The Hypocrite grows out of Emulation: The true Saint grows out of *love* to goodneſs: The Hypocrite is grieved that *others* go beyond *him*, and over-match him; not love to grace, but a ſpirit of envy makes him to advance: The true Saint grows out of *Duty* to God, to bring in more glory to his Name: The growth of *others* is matter of *his* joy, not of his repining: He is glad that God is *better* ſerved, though it be by another; his only grief is, that *himſelf* can ſerve him no better.

2. The Hypocrite (another ſort of them) groweth in Parts, but not in the Power of godlineſs; in gifts and curioſities, but not in vital and Divine quicknings: In Knowledg and Speculations, but not in ſtrength againſt ſin and temptations.

Judas by converſing with Chriſt, could not but grow in Knowledg; but being not incorporate into Chriſt, never grew in grace.

But the true Saint grows in his ſpiritual life, in Union to Chriſt, in Communion with God.

The Hypocrite may grow in quantity, but not in quality; the real Saint grows as much in quality, as in quantity.

3. The Hypocrite may grow more and more in hearing the word, but the Saint grows in taſting the word; and in taſting that moſt deliciouſly, which is moſt ſpiritual: The Hypocrite longs more after new truths, but the Saint taſtes old Promiſes with new affections, and old truths with a new appetite: The Knowledg of an Hypocrite may grow bigger, but the Know-

Knowledg of a Saint grows more ſavoury and judicious: The Hypocrite may know more Objects than he did before; but the Saint *reliſhes* the things more ſweetly which he knew before.

The Hypocrite may grow in enlargements, and pour out longer Prayers; but the Saint prays more ſpiritually.

The Hypocrites zeal may be a great fire; but the Saints zeal is more *heavenly* and *diſcreet*; there is more incenſe in his golden cenſer, his *love* more ſolid and active, more to *God*, and leſs to *himſelf* and the world.

The hypocrite is like a tree, that bears *great* Apples, but they are ſower; but the Saint, the fruit he bears it may be are not ſuch *big* Apples, but they are *ſweet* Apples, the *juice* is better, that gives them a more pleaſant reliſh in Gods palate.

There is a ſweeter juice of love and kindneſs, and godly ſorrow, and filial delight in God, in a Saints duties; and here the Saints growth chiefly lyes, his fruit groweth more ripe and mellow, and ſo more pleaſant and ſweet: His Prayers are not bigger in quantity, but better in quality; he grows in choiceneſs of ſpirit; he comes to the Throne of grace with a more precious eſteem of Chriſt upon his heart: He comes to the word with a dearer thirſt upon his palate; 'tis the ſame Chriſt that is ſet ſtill before him, but he *reliſheth* Chriſt more ſweetly, receiveth and taſteth the ſame promiſes more raviſhingly, trembleth at the ſame threatnings more tenderly and meltingly: Whereas the hypocrite is cloyed with the word, if it be not diſh'd up to his palate; but the Saints palate is ſpiritualized to the word.

The hypocrites taſt of Sermons, is flatted by reading of Books; but the Saints taſte is quickned by the ſenſe of his wants.

For this is the true uſe of reading, and the end of Knowledg, To make *US* more ſenſible of our wants, and make *Chriſt* more excellent in our eyes.

Therefore in taking notes, the hypocrite picks out matter here and there according to his nice and licquoriſh palate; but the hungry Saint takes all, and feeds upon all that comes before him, feeling his need to be ſtirred up to *conſider* what he knows.

Uſe 9.

Uſe 9. Here's a ſweet ground to aſſure the Saints *perſeverance*: To him that hath grace, he ſhall not loſe it, but more ſhall be given him; he ſhall not loſe what he hath, but he ſhall have more than he hath; he ſhall not fall away, but ſtand faſter.

They that fall away, are thoſe that have not truth of grace at all; *Whoſoever hath not, from him ſhall be taken away, even that he hath.*

But the poor Saint, that hath, *To him ſhall be given, and he ſhall have more abundance.*

He ſhall be ſo far from *loſing* grace, that he ſhall have *more* grace.

Dub. *But my grace is but little, I cannot ſtand.*

Sol. God ſhall make thee ſtand, *Rom.* 14. 4. Where diſputing of *him that is weak in the faith,* (Verſ. 1.) ſaith he, (Verſ. 4.) *HE ſhall be holden up, for God is able to make him ſtand.*

The more weak thou art, the more tender God will be over thee; if thou canſt not ſtand, he will make thee ſtand, thou ſhalt ſtand in *his arms.*

In Chriſt, you have not only the *graces* of Chriſt, but the *ſpirit* of Chriſt.

I pray you mark it.

1. If *Adam* had ſtood (how long, we know not; it may be, had he ſtood the firſt ſhock of Satans temptation), all his Poſterity ſhould have had that aſſiſtance of the Spirit, that they ſhould have never fallen; as the Holy Angels, that were contented with their *firſt ſtation, and abode in the truth* (when the other Angels fell), this was their *Obedience*, that they were loyal in the day of their great Tryal, when the others their Fellow-angels rebelled, and their *reward* was, That they are confirmed in their happy condition, and ſecured in it; ſo if *Adam* himſelf (in whom we were all one man) had ſtood, I ſay, if he therefore had ſtood it out to the laſt, both he and all his Poſterity ſhould have had the continual and conſtant aſſiſtance of the Spirit, and been confirmed, ſo as never to have fallen.

And the ground is, the rule of *Juſtice*; for if he falling, all his Poſterity are forſaken of God, and put under the Reign of Sin, and Death, and Satan; then, he ſtanding, all his Poſterity

ſhould have had the perpetual Preſence of Gods Spirit, and been under the everlaſting Reign of the Spirit of grace and life.

2. But now Jeſus Chriſt the ſecond *Adam* (who was the Head of the *new* ſeed and family) he ſtood; and therefore propagates to all his Poſterity the *perennious Preſence*, and *conſtant aſſiſtance* of the Spirit, whereby (being once begotten of him), they live for ever, and abide in him.

As in *Adams* fall, we all fell, ſo in Chriſts ſtanding, we all ſtand; the Lord Jeſus having ſtood, they cannot fall; becauſe by virtue of his ſtanding, they have the eternal Preſence of the Holy Ghoſt: I ſay the ground is Chriſts ſtanding; for though there are many reaſons, why the Saints ſhall not fall from Chriſt, as the immutable love of God, the Covenant of Grace, the ſpirit of Grace, and the Interceſſion of Jeſus Chriſt: yet *all theſe* are bottomed upon Chriſts ſtanding and fulfiling the firſt Covenant: For therefore is the Covenant of grace *unchangeable*, and the *federal* love of God to us in that Covenant *immutable*, and the dwelling of the ſpirit *eternal*, and the ſealing of the ſpirit *indelible*, becauſe built upon the unchangeable Prieſthood of Jeſus Chriſt, ſuch a *Prieſt* as ſtood and finiſhed the work, ſo ſtood as to ſatisfie Juſtice, and vanquiſh Satan: And the Interceſſion of Jeſus Chriſt in Heaven for us is built upon the ſtanding and perſeverance of Jeſus Chriſt; had not Chriſt ſtood, his Interceſſion had not now been ſtanding; had he fell, *that* had fell to the ground alſo: had he fell, the Holy Ghoſt had not been given.

Rom. 5. 21. Hence it is that the Covenant of grace reigns to life eternal.

Verſ. 27. Hence it is that they who receive Chriſt, ſhall be ſure to reign with him.

Verſ. 18. Hence it is, that our Juſtification by Chriſt is not a *tottering* or *fallible* Juſtification, that may be loſt, but a Juſtification *unto life*.

Rom. 8. 11. In a word; hence it is, that the Spirit when he comes, he comes to *dwell* and *abide* in Believers.

He is called the *ſpirit that abides for ever*.

And now I am returned where I began; Saints, your perſeverance is *certain* in it ſelf (though not perhaps to you), becauſe in Jeſus Chriſt you have not only the *graces* of Chriſt

Chriſt, but the *ſpirit* of Chriſt: the ſpirit *dwelling* and *abiding* in you.

1. The ſpirit knits the ſoul to the Lord, and never ſuffers that *Love-knot* to be untied again: This knot the ſpirit makes, is ſtronger than the *Gordian-knot*, which cannot only not be looſed, but *cannot* be cut aſunder.

The *Gordian-knot*, *Alexander the Great*, when he could not looſe it, cut it aſunder; but this knot whereby the Saints are tyed to Chriſt, 'tis ſuch a knot as can neither be untied, nor cut aſunder.

2. When the poor ſoul is careleſs of himſelf, the ſpirit keeps him; he ſleeps, and the ſpirit ſits by him: The *wiſe virgins* took a nap as well as the *fooliſh*; they fell into a ſleep of carnal ſecurity, but the ſpirit watcht by them, and awaked them.

3. When the poor ſoul is weak, the ſpirit helps him.

4. When the froward ſoul offers to run from the Lord, the Spirit follows him: *Jonah* run from God, but the Spirit follows him into the Sea, and into the Whales belly, and there he prayeth, and looks again toward the holy Temple: Is not this your wonder?

5. When the unkind ſoul *grieves* the ſpirit, yet the ſpirit ſtill keeps the houſe, and will not depart from him, and ſo not ſuffer the ſoul wholly to depart from the Lord: When *David* ſinned and defiled himſelf, he *grieved* the ſpirit, he *polluted* the houſe, and yet the ſpirit would not *leave* the houſe; the ſpirit ſtai'd to keep grace alive in the embers, and to blow it again into a new flame at *Nathans* Sermon.

Uſe 10. You, to whom God hath given grace; the beginnings of grace; here's a great deal of work for you to do.

1. Give the Lord the Honour of his grace: And now (the Lord knows) I know not to whom I ſpeak: *The Lord knows who are his.*

Some that make the leaſt appearance, may have the greateſt grace; and ſome that caſt the greateſt luſtre, may have no grace; a ſlight Impreſſion upon the ſoul, among men, goeth for grace: But you that have ſearched your hearts, and found the pearl there, give the Lord the Honour of his grace,

that ever he should plant such a flower in your bosoms.

For the last end of all the *Elect* is to admire and honour the
Eph. 1. 5, 6. *riches* of Gods grace.

Beloved, This is Heavens work, Oh! learn this song before
Rev. 14. 3. you go thither, which none learn but the *redeemed* and *sealed* of the Lord.

The Lord in all his dealings with his people, seeks lastly to bring about the glory of his grace.

1. He leaves them a long time in their graves of sin, before he gives them the resurrection of grace: that they live like other men, wallow in sin as other men; which is strange, that he that loved them so long, should leave them so long to be as bad as any; yet this he doth, because it makes for the praise of his grace, *Eph.* 2. 2, 4, 7, 8 *verses.*

And this doth so confound Gods People, that they wish not only *Heaven*, but *Earth* and *Ages to come*, may record this love.

2. Out of men fallen he picks out usually the poorest and the vilest: The *youngest Brother*, most despised, and least re-
Rom. 9. 11, 13. spected in a Family, and leaves the elder: *Jacob have I loved,*
1 Cor. 1. 26. *Esau have I hated.*

This is strange that the Lord should chuse thus; but this he doth to blur the Glory of all the World.

3. The Lord leaves many wants in his People, under which they sit sighing, and sometime very long: Sometimes he takes away those feelings, those enlargements they had, hides his face from them; that if ever he returns in love, his grace may be the sweeter, and last the longer.

4. Sometimes he refuseth to hear their Prayers, that when he doth answer them; at last his free-grace may be adored and cryed up.

5. Sometimes he humbleth them with vexing sins, and
2 Cor. 12. 7, 9. pricking distempers, and it is to advance grace.

6. In a word, you shall find the Lord so strangely carrying on matters (as if he did not love, nor care for his people) against the *hair* and *grain* of their desires; and when all comes to winding up, 'tis *to advance grace.*

All a mans good days, and bad days; all Gods frowns and smiles; all the Lords food and phylick; all God cares for, works, and plots for, 'tis to do his people no more hurt than this,

this, To advance his grace *in* them, and *by* them.

All his hewings and hammerings of you, his knocking you a pieces, and new melting, and new caſting of you 'tis that you may be veſſels of his glorious grace, that you may be able to live in the Air of Gods grace, to ſuck in, and breathe out grace; and let all the powers of Hell ſeek to blur it, yet grace ſhall conquer: Who would not be under grace! Oh poor creature! Satan is tempting, ſin vexing, yet *grace muſt reign.*

2. Act for Jeſus Chriſt: *Do* the work of Chriſt, and *finiſh* it: Chriſt gives *grace*, becauſe he hath given *work* for grace to do: Chriſt ſets up a work *in* you, that he may do work *by* you for himſelf: every *Principle* is for *Operation*: The eye for ſeeing, and the ear for hearing: ſo grace is for work.

Now, I ſay, Chriſt hath *begun* a good work in you; be you then at his work daily, and finiſh it.

As it was with Chriſt the Head, ſo ſhould it be with all his members; *I have finiſhed the work which thou gaveſt me to do.* Joh. 17. 4.

The Apoſtle ſpeaking to the Saints that had grace begun in them, ſaith he, *As you have yielded your members ſervants to uncleanneſs, and to iniquity —— Even ſo now yield your members ſervants to righteouſneſs, unto holineſs.* Rom. 6. 19.

Peter writing to them, ſaith, *The time paſt of our life may ſuffice us to have wrought the will of the Gentiles.* 1 Pet. 4. 3.

Sirs, before you had grace, you ſerved *ſin*; and having grace, will you not ſtir up your ſelves to ſerve *Jeſus Chriſt?* Your ſo long ſervice to *ſin*, ſhould ſet a keen edg upon you to ſerve *Jeſus Chriſt.*

You live in Times and Places wherein men have ſo much work of their own to do, that Chriſt is neglected; and few men *walk* with God, or *act* for God.

Some take mens Examples for patterns and copies, and content themſelves to do as *others* do.

Others are apt to put off Chriſt with *deſires*, but ſerve Satan *indeed*: Others are catching at comforts and promiſes, but neglect Precepts; the Commands of God are tedious and burthenſom to them: Surely then, you in whom the work of grace is begun, it ſtands you upon to be at work for God:

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whilſt others ſhut up ſhop, and are *Bankrupts*, you ſhould drive on a Trade for him.

1. For he hath ſet you up again: he hath underlaid and ſtockt you with Principles of Action; he hath put you into a way of doing, and given you wheels to move upon; he hath made you Wings to fly.

Object. *Many excuſe their negligence by pretending* inability: *How often do Saints put a fine dreſs upon their lazineſs! Alas I am nothing of my ſelf: except God give me an heart and ſtrength, what can I do?* Without me (*ſaith Chriſt*) ye can do nothing. John 15. 5.

Anſw. Do not deceive your ſelves, God will not be mocked.

1. The words of Chriſt have this meaning, *without me*, that is, *ſeparate* from me, *ye can do nothing*; that is, till you are planted in me: Now you ſay, you are planted in Chriſt, and therefore your excuſe is but a lye: This expreſſion of Chriſt ſpeaks no more but this, that till you be knit to Chriſt, you are but dead and barren Branches, as Chriſt explains himſelf; *As the branch cannot bring forth fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me.* Verſ. 4.

Now you ſay, you are knit and united to Chriſt; and therefore away with theſe couzening vizors and palliations: If you are not yet in Chriſt, then confeſs it; if you ſay you are in Chriſt, then ſay not, you can do nothing.

2. The regenerate have a power to Act for God, and to do work for Chriſt.

Firſt, Elſe there is no *ſpecifical difference* between a man regenerate, and unregenerate, if both were without ſtrength.

Secondly, We ſhould not have as much benefit by the ſecond *Adam*, as we had by the firſt *Adam*: The firſt would have communicated his Power to do good, and being corrupted, doth communicate Power to do evil: Therefore much more by *Chriſt* have we a Power to act for God in our meaſure.

Thirdly, If you are in Chriſt, you are living Branches, vital

vital Members, and all life is a Power to act.

Fourthly, What is grace but a *repairing* of that Holineſs and Image of God, which we loſt in *Adam*? But that was a Power to do what God required, therefore ſo far as that Image is renewed, ſo far there is a Power.

And therefore Saints, *Act for Jeſus Chriſt*: I ſay, you have wings, and therefore fly upon action, ſoar up a loft in Service for Jeſus Chriſt: God hath given you feet, and therefore *run the way of his Commandments*.

God hath ſaid to you, as *Peter* did to the man that was lame from his mothers Womb, *In the name of Jeſus Chriſt riſe up and walk, and your feet and ancle-bones received ſtrength*: And therefore God expects that you ſhould be upon employment for him. Act 3.

If you ſay, It is true, we have *habitual* grace, a new frame of heart; but we muſt have *aſſiſting* grace and influence, elſe we can do nothing; the work is hard, and we cannot act without new breathings.

I ſay, Let the duty be to nature impoſſible, yet the Lord is at hand to help, even when there is no ſtrength: *He giveth power to the faint; and to them that have no might, he increaſeth ſtrength*. Iſa. 40. 29.

You know how the *Iſraelites* pleaded impoſſibilities, and then the Lords anger roſe when they were ready to enter *Canaan*.

If you had no *Chriſt*, no *Spirit*, no *Promiſe* to aſſure you to help, you might then let fall Duties, and ceaſe to action, and ſay 'tis impoſſible I ſhould ever overcome ſuch ſins, or attain ſuch a meaſure of grace; or bear the Croſs, or do any thing.

But when *Promiſes* to aſſure you, and *Chriſt* and *Spirit* to breathe upon you, are at hand; now to plead *impoſſibility*, is to *reproach* the Lord: If you were under the *Law*, you might plead this; but under *Grace* 'tis horrible to make this excuſe: Remember therefore *Gideon*, and *Sampſon*, and *David*, who went out in the Name and Spirit of the Lord, and they were helped.

3. Know this, that the more difficult any work or duty is, the more ſweetneſs ſhall you find in it, if you break through it: *He that overcomes, ſhall eat of the hidden Manna*: Have you not found your ſelves dead to Prayer? yet you fell to it,

it, and then would not but have took the ſeaſon for a world:
2 Tim. 2. 6. *The husbandman that hath laboured, eats afterward of his fruit.*

You plead the difficulty of a Chriſtian life, and therefore taſte not the ſweetneſs of it: If you can do no more than what is *eaſie*, and pleaſeth *ſelf*, the Lord will never let you taſte the ſweetneſs of pleaſing *him*.

4. What do you mean to be? Like whom? *Chriſt* teacheth you to breathe out this Prayer, *Thy will be done on earth, as it is in heaven:* Do you *look* for Heaven, and will you not *act* as they do in Heaven? whom do you make your patterns? If you are not *like* Heaven, you are Baſtards, not Sons: I am ſure *Angels* are content to come out of Heaven to do the work of God; nay the *Lord Chriſt himſelf* came down from Heaven, and was made *lower than the Angels* to do the Work of God; and ſhall your hands ſhrink at it? or will you think your ſelves *too good* to do it? You have here the nobleſt patterns, and moſt unparallel'd Copies to write after: Like whom then do you mean to be? Will you draw back from *Angels* work? from the work the *Son of God* was at? If you mean to ſhine as Angels, do the Work of God with Angels; if you would be where Chriſt is, be at the work that Chriſt was.

And let me tell you, your time is but ſhort, and you have done but *little* work, *none* at all to purpoſe; and 'tis not long till your Crown ſhall be put upon your head; and will you not be aſhamed then to wear ſo rich a *Crown* for ſo poor a *Service*? To have God pay you ſo great wages for ſo little work done. Certainly, if ever it come to your ſhare to be *ſaved*, you will (when the Crown is putting upon your head) bluſh for ſhame to think of your *cowardiſe*, and your *lazineſs*, that you ſhould wear a *Crown*, that have done ſo *little work*.

Fifthly, The Lord will do thy work: do thou but *his* work, and he will do *thine:* The Lord will take the care and charge of thee, to bring about thy ends for thee: many of you are ſparing in Chriſts work, becauſe of ſo many diſtractions of your own; others of you wave Chriſts work out of *love* to your own, I mean the World; What will become of my Family, Wife and Children? Oh unbelieving wretches! ſet your hearts

to

to do *Gods* Work, and he'l take the care of your Families and Children upon himſelf: ſet t. y face to the Sun, and theſe ſhadows will follow you: *The Lord is a ſun and a ſhield, the Lord will give grace and glory*, [the Lord will give grace, i. e. *honour* and *eſteem* among men, the *favour* of men, and *glory* too in the World], *No good thing will he withhold from them that walk uprightly:* Set thy face then toward this glorious Sun, ſerve him, and theſe ſhadows will follow thee. Pſal. 84. 11.

Solomon, you know, askt for *Wiſdom*, that he might diſcern between good and bad, and judg the people; and God tells him, becauſe thou haſt asked this thing, *and haſt not asked riches and honours*, therefore *I will give thee riches and honours.*

Solomon, his great care and work was to rule a *State* well, and the Lord gave him all the reſt; he ſet his face to the Sun, and the ſhadows followed him: Oh then, Sirs, *Act* for God, up and be doing, do *his* work, and he'l do *yours.*

There are theſe three Things attend the man that gives himſelf to do work for God.

1. There ſhall not any evil *hurt* thee: The *three children* were in the fire, and yet the fire *did not, could not* hurt them: *In the fire, and in the water* (ſaith God) *I will be with thee, there ſhall not any evil hurt thee:* Whereas, if thou doſt not, *thy good things ſhall*, they ſhall hurt thee: Thy riches, and thine honours, they ſhall lift thee up, and there make thy head *giddy* upon the top of thy glory, and then thou comeſt tumbling down, like a drunken fool, into *ſhame* and *hell* it ſelf: *Tolluntur in altum, ut lapſa graviore ruant.*

2. All creatures in Heaven and Earth ſhall ſerve the *man* that ſerves his God: The *Whale* ſhall ſerve *Jonah* to carry him to the ſhore; Indeed the poor man at that time ran from Gods work, yet becauſe he was his *Servant*, the fiſh ſhall ſwallow him, that it might ſave him: The Ravens ſhall feed *Elijah: I will hear the heavens*, (ſaith God) *and they ſhall hear the earth: and the earth ſhall hear the corn, and the wine, and the oyl, and they ſhall hear Jezreel.* Hoſ. 2. 21, 22.

Thus all creatures in Heaven and Earth ſhall ſerve that man that ſerves his God: Whereas elſe, they all groan under thee,

and above thee: The *Heavens* above groan over the sinner, and cry out, How long, Lord, how long shall we bestow our influence upon this Enemy of thine? The *Earth* groans under the *unprofitable servant*, and crys out, How long, Lord, how long shall I bear this useless burden? Nay *Christ himself* is weary of this *fruitless Tree*; how long shall we stand? *Cut it down, why cumbers it the ground?*

3. Thou that art at thy Lords work, the *Angels* shall come out of Heaven to *guard* thee: thou art a greater man than the greatest General under the Sun: thou hast the *An-*
Heb. 1. 14. *gels* to be thy *Life-guard: Are they not all ministring spirits sent forth to minister for them, who shall be heirs of salvation?*

Matth. 18. 10. And therefore let's see who *dare* touch thee? *Take heed* (saith Christ) *that ye despise* [or *hurt*] *not one of these little ones: For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.*

Jacob saw a ladder reaching from Earth to Heaven, and Angels descending and ascending.

Use 10. *The last Use* shall shew you, *how* God makes Additions to his Saints graces: And herein his Methods are *various*, if not *unsearchable*: yet by fathoming we may *sound* some of them, though not the bottom.

As *grace* it self is a Mystery, so the *increase* of grace, especially being carried on by such Mysteries.

And therefore the *contrivement* whereby God increaseth grace is excellent, worth the knowing; that we may know what he is doing with us in his Providences, and may read the Mind of God in many of his proceedings; In a word, how shall we *help on* the work, if we know not Gods Method in working?

1. The Lord increaseth grace in his People by their *Faith*: Faith is *one* of the *Graces*, and therefore needs support her self; but she is the *mouth* of all the rest, that *speaks* for them to God in Prayer, and *sucks* nutriment for them out of the Breasts of the *Promises*.

Sirs, The case is this; *Faith* lives upon *Christ*, and all the *Graces* live upon *Faith*: When there is a famine in the Land of the soul, Faith goeth up to our Brother *Joseph* in *Egypt*, and brings

brngs home Corn: Faith is the *Mother-grace*, and as the *old bird*, the *Dam* flyeth abroad, and fetcheth in food to her young ones, and diſtributes it to them all in the neſt: So *Faith* takes Wing (when the *graces* ſit *hungry*, and in *want* at home) I ſay, then Faith takes Wing and flyeth to *Chriſt* in the promiſe; ſhe comes home with her mouth full, and ſerves all the *graces*, they are *fed* by her; And therefore the Scripture ſaith, That *the juſt lives by faith.*

Which expreſſion the Apoſtle *Paul* makes uſe of in two of his Epiſtles. Firſt in *Rom.* 1. 17, *The juſt ſhall live by faith*; that is in reſpect of *forgiveneſs of ſin*, and in reſpect of *Righteouſneſs* or *Juſtification* before God.

But in *Heb.* 10. 38, where he uſeth this ſame phraſe, *The juſt ſhall live by faith*; The Apoſtle ſpeaks of the Saints *perſeverance*, and ſtanding faſt in all their troubles and temptations.

Now *Faith* is the *prime* grace, that helps and ſuccours all the reſt: *Hope* lives upon Faith; for the hope of a Chriſtian is but poor in fruition; we can *hope* no longer than we *believe*: He that hopes and expects the things promiſed, muſt by Faith live upon the *certainty* of the promiſe, and the *power* and *goodneſs* of the promiſer.

Love lives upon Faith: we can *love* God no longer than we *believe*: When the *imaginary* Faith of wicked men (like a candle) dyeth within them, their *ſuppoſed* love to God goeth out with it alſo: They hate him in Hell, and can do no other: we *love God* no longer than we have a *good opinion* of his love to us; 'tis *Faith* that feeds this Lamp with Oyl: *We love him, becauſe he firſt loved us*: And therefore when the ſpring of *Faith* is low, the ſtream of *Love* is very ebb.

Prayer lives upon Faith; we *pray* no longer than we *believe* Prayer ſhall be heard: We knock *no longer* at Gods door, than Faith ſeeth we are *welcom.*

When a man feels guilt of ſin, yet *Faith* ſeeth the Lord will pardon it for his own *name-ſake: Who is a God like unto thee, that pardons iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage? ——He will turn again, he will have compaſſion on us, he will ſubdue* [i. e. pardon] *our iniquities* [ſo the word ſignifies], *and thou wilt caſt all their ſins into the depths of the ſea.* Mica 7. 18.

When a man feels the ſtrength of ſin, yet Faith ſeeth that

the Lord will *waſte* and *ſubdue* it; and doth not this bear up grace from ſinking? With what courage doth grace fight againſt ſin, when *Faith* tells her, God is on your ſide, and you *ſhall overcome*?

Pſal. 112. 4. *Faith* finds and feels reſt in trouble; *Unto the upright there ariſeth light in the darkneſs:* The life of a *Chriſtian*, is a life of *Faith*, which is a life contrary to *ſenſe* and *reaſon:* when the Lord *kills*, what, Doth he intend then to *ſave* me? yes that he doth; ſaith *Faith*; and therefore, *Though he kill me, yet will I truſt in him*; and thus is grace inlivened.

When the Lord *binds* me in Cords of miſery, doth he intend me any *good?* Yes, ſaith *Faith*, he intends to *teach* thee, Pſal. 94. 12. and *inſtruct* thee; *Bleſſed is he whom thou chaſteneſt, O Lord:* Verſ. 13. *and teacheſt him out of thy law: that thou mayeſt give him reſt from the days of adverſity: WHILE the pit is digged for the wicked.*

Faith informs the Soul, that God is upon a *good work*, whilſt he is binding and breaking his people: Oh! he is teaching them ſome high and holy leſſon, his corrections are their inſtructions: He is *preparing* them for a day of proſperity; As 'tis in the next verſe, *That thou mayſt give him reſt from the days of adverſity, while the pit is digged for the wicked.*

Where take notice of theſe two Things:

1. While God is *chaſtiſing* his People, he is *preparing* them for a day of *ſmiles* and *felicities*: When he was breaking *Job* upon the wheel of Affliction, he was but preparing him for a greater day of *Honour* and *Proſperity*.

2. While God by chaſtiſements is preparing *his people* for ſome greater happineſs, at that very time he is preparing a Gallows for the *wicked*, he is digging their pit to *bury* them in [*That thou mayſt give him reſt from the day of adverſity: while the pit is digged for the wicked*].

While the *Jews* were under a Cloud, and God preparing *deliverance* for them, he was at that very time preparing *Hamans Gallows*: The wicked (like condemned men) are ſuffered to live, till their Gallows and Grave be made ready.

Now Faith is *well read* in Divine Myſteries, in Gods proceedings; ſhe acquaints the ſoul, that God by chaſtiſing and touching the Body, is teaching her, that his ſtrokes are not hurtful; *Nocumenta ſunt Documenta.* Se-

Secondly, The Lord increaſeth grace in his People, by preſerving a *tenderneſs* upon their Conſciences; 'tis grace that makes the Conſcience tender, and that tenderneſs nurſeth up grace with exquiſite care in the ſoul: The moſt tender-hearted nurſe is not more chary of her dear Babe, to give it ſuck, keep it clean, preſerve it from harms, and ſee it come on and proſper, than the tender Conſcience is of her grace, the ſweet Babe of the *Holy Ghoſt* within her: Bleſſed, yea *thrice bleſſed* are they, to whom God hath given a *tender conſcience*: As grace *withers* and *ſhrinks* up by an hardneſs coming upon the heart; ſo grace *improves* mightily in a ſoft and tender ſoyl.

1. The tender Conſcience ſtartles at *ſecret* ſins, as well as open ſins; to ſin in the dark as well as in the light; his *Memento* (or if you pleaſe his *Motto*) is, *Shall not God ſearch this out?* Pſal. 44. 21. He fears Gods Eye more than all the Worlds eye.

The tender Conſcience trembleth at your *cunning arts* and ways of ſinning, whereby in your *bargains* you can bring about your covetous deſires under hand, and no man diſcern you.

You call only thoſe ſins *ſecret*, that are done in a *corner*; but if in your *publick* dealings, you can by your ſubtilties come over another; Are not *theſe* ſecret ſins too? Tender conſcience cannot ſwallow them: And is not grace *growing* now?

2. Tender conſcience is quick and *ſenſitive* of ſmall ſins, vain thoughts, idle words, leſſer oaths, wanton glances, wiſhes and motions to ſin: He knows no *duty* ſmall, becauſe there's no *Commandment* ſmall; he calls no *ſin* little, becauſe there's no *poyſon* little, no *death* little, no *hell* little; and doth not this give ſtrength to grace?

3. The tender conſcience ſmites the Saint after he hath ſinned, as oft as he ſinneth: After ſin committed, his heart gives him no reſt, till he hath made his peace with God: If *corrupt nature* cannot but ſin, yet *renewed conſcience* cannot but repent of ſin; it cannot but riſe again, if *God* be offended; it *cannot but* meet him with humiliation: if *Man* be wronged, it *cannot but* make reſtitution, or ſatisfaction, as *Zacheus* did: When *David* had ſinned in *numbring the people*, his *heart ſmote him*, *I have ſinned greatly in that I have done.* Surely grace gets ground by this. 2 Sam. 24. 10.

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4. Tender conſcience trembles at the *appearance* of evil, as ſome eyes cannot abide to look on the Picture or Image of a *Toad*; that which looks *like* ſin, he abhors it: it *ſcares* a holy ſoul from any *enterprize*, if it be but *male coloratum*, an ill aſpect.

Every thing that might any way redound to the wounding of Religion, or at which any offence might be taken, he entertains it not; and doth not this give nutriment to grace?

5. Tender conſcience is jealous of the appearance of *good*: as it hates the appearance of evil, ſo it dares not *always truſt* every appearance of good: The tender conſcience (as far as it hath light) *will try all things, and hold faſt only what is good*, not what *ſeems* ſo: *Satan* deceives more eaſily, and deſtroys more dangerouſly, when he aſſumes the ſhape of an *An-*
Luk. 16. 15. *gel of light: That which is highly eſteemed among men, is abomination in the ſight of God.*

6. Tender conſcience takes heed of what he knows lawful: He doth not only *fly* what appears evil, and *try* what appears good, but is *coy* of what he knows *lawful*.

You will ſay, this is *pure niceneſs, needleſs preciſeneſs*.

I tell you, you know not the Scriptures: *All things are law-*
1 Cor. 6. 12. *ful, but all things are not expedient: All things are lawful for*
1 Cor. 10. 23. *me, but all things edifie not.*

The judicious, tender conſcience, asks *Bernards* three Queſtions, *An Liceat? An Deceat? An Expediat?* Is it *lawful*? May I do it and not ſin? But ſuppoſe it be lawful, Is it *comely*? Is it becoming me a Chriſtian? May I do it, and not reflect upon my Profeſſion? Is it *expedient*? May I do it, and not offend my *weak Brother?* There are ſome things we muſt deny our ſelves *for others ſakes:* Things that are *evil*, we muſt deny them for *our own ſakes*; and many *lawful* things we muſt deny
1 Cor. 8 13. for *others ſakes: If meat make my brother to offend, I will eat no fleſh while the world ſtands, leſt I make my brother to offend.*

7. The tender conſcience obſerves as well what he hoth not, as what he doth; regards omiſſions, as well as commiſſions. Our Lord Chriſt was as much diſpleaſed with *Peters* diſſwaſion of him from ſuffering, as with *Satans* perſwaſion to fall down and worſhip him; his anſwer was the ſame to both, *Get thee behind me, Satan.*

Thou muſt as well obſerve what thou doeſt not, as what thou

thou doeſt: The tender conſcience takes notice of every opportunity he hath to do good, trembleth to *neglect duty*, as much as to *act ſin*.

Thirdly, God advanceth grace in his People, by preſerving their *appetite* to Ordinances: They that are not hungry, cannot feed: It is *uncomfortable* to come with a full ſtomack to a full Table: They *look* upon the diſhes, while others *eat* of them: Theſe may *talk* of Chriſt and Religion, but the others feed on them: A mans graces cannot grow ſtrong, unleſs he feed; and he cannot feed, unleſs he is hungry: And therefore God adds ſtrength to his Saints graces, by preſerving appetite in them to his Ordinances.

When *Peter* was hungry, *he heard a voice, ſaying, Riſe and eat.* It is Gods delight to fill *the hungry with good things:* And this it is, that Chriſt ſtiles them *Bleſſed: Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* Act. 10. 13. Luk. 1. 53. Matth. 5. 6.

Hunger, though it ſpeaks want, yet there's a bleſſedneſs attends it, *They ſhall be filled.*

'Tis a ſtrange promiſe, that a man ſhould be filled for no other reaſon, but becauſe he is hungry: Among men it is not ſo: In the Goſpel the poor mans *hunger* is his *Bleſſing*: In the World the poor mans hunger is his miſery, becauſe men are not willing to feed him as oft as he is hungry; and therefore the poor man of the world could wiſh he might be never a hungry: But in the Goſpel (through Gods free-grace and bounty), *Bleſſed are the hungry, for they ſhall be filled.*

Their appetite makes them eat Chriſt, and eat promiſes, and eat pardon of ſin, and eating makes them ſtrong.

Their hunger makes them prize Ordinances, and the Goſpel proviſions; when they are called, they come to the marriage; they do not make excuſes, but come to the ſupper; and theſe gueſts God himſelf bids them welcom, and carves unto them; and therefore their graces muſt needs thrive.

God accepts our *appetite* as much as if we paid ready money for his graces; *Ho, every one that thirſteth, come ye to the waters, buy and eat:* Their *hunger* is inſtead of a *price*, their *thirſt* pleaſeth him as much as *payment*; and therefore, *Bleſſed are the hungry, for they ſhall be filled.* Iſa. 55. 1.

What made *Davids* graces thrive ſo well, but his *appetite*

to

to the Ordinances? *One thing have I deſired of the Lord* —— *that I may dwell in the houſe of the Lord, and to enquire in his temple:* ——— *O God, thou art my God,* —— *My ſoul thirſteth for thee, my fleſh longeth for thee* —— *To ſee thy power and thy glory, ſo as I have ſeen thee in thy ſanctuary.*

Pſal. 27. 4.

Pſal. 63. 1, 2.

David had a keen-appetite after the Ordinances, and his appetite made his graces ſtrong: I ſay, his appetite made him *reliſh* the word; *How ſweet are thy words unto my taſte! yea, ſweeter than honey to my mouth.*

Pſal. 119. 103.

And this made him feed ſo heartily when he came; *My ſoul ſhall be ſatisfied as with marrow and fatneſs.*

Pſal. 63. 5.

And now grace muſt needs grow, becauſe their palate is qualified for ſuch delicates; they taſte them with a tranſporting delight, and feed upon them with extream pleaſure.

Thus God animates and ſtrengthens his Saints graces by preſerving a freſh appetite in them to Ordinances.

And how doth he preſerve their appetite to Ordinances? Becauſe this is ſo neceſſary to keep grace alive and vigorous in the ſoul, therefore you ſhall find God runs various Methods to accompliſh it.

1. He keeps their *ſins* in their eye, or ſome ſpecial ſin upon their Conſcience: *My ſin* (ſaith *David*) *is ever before me.*

Pſal. 51. 3.

Quietneſs within, no trouble upon the Conſcience, will in time dull the appetite: Men ſurfeit upon their peace within: As a long peace *corrupts* a State, and breeds *ſins* and *vices* in it; a ſtill and ſtanding pool is full of mud, ſo a continued peace in the ſoul begets much vanity, and many diſeaſes in her.

Quietneſs takes away her ſtomach: And therefore God repreſents ſome ſin that we have done to the ſoul, and ſtings the conſcience with it; and then the ſoul runs, and looks up to the brazen Serpent: God will not ſuffer your conſciences to be *quiet*, his deſign is to *maintain* an appetite in you to Ordinances.

2. He hides their *graces* from them; they think they have *no* grace at all, or not *true* grace; they have it, there it is, but God ſends it to hide it ſelf behind the curtain; they cannot find it; and then they cry, and their ſpirits are ſtirred up, now their appetite is rowſed; they find an appetite to Prayer, an appetite to Self-examination, an appetite to Chriſt,

and

and to Ordinances; God is fain to deal thus with them, to hide their graces from them, and then when they think they are loſt, they go from place to place to find them, and at laſt they come (as *Joſeph* and *Mary* did) to the Temple, and there they find *Chriſt*: This God doth to preſerve and keep up your appetite.

3. The *growth* of grace is hidden and concealed from them: and here they make heavy complaints, and conclude ſadly againſt themſelves: Surely my graces are not of the *true blood*, of the *royal deſcent*, becauſe they do not grow in me; were they *vital*, they would grow; or elſe God hath forſaken me, and I am under his ſore and ſad diſſertion: Thus they lye under the black Cloud; their graces (being *true*) without queſtion do grow, and yet their growth of grace is hid from them: And why doth the Lord carry things thus with them, but to quicken and ſtir up their appetite, that they may have an edg upon their ſpirits to the Ordinances?

And thus (though under many fears, and much doubting, yet) grace *increaſeth* in them; for as a *lively* and quick appetite to the Ordinances is a *ſign* of growth, ſo it is a *means* of the growth of grace.

4. The Lord increaſeth grace in his people by the communion of Saints: *It is not good* (ſaith God) *for man to be alone*: As man is a ſociable creature, ſo grace *loves* company; nay grace *needs* company and ſociety: *Exhort one another daily* (ſaith the Apoſtle) *while it is called to day*. Travellers are ſenſible how dangerous it is to ride alone: Who knows what or whom they may meet with in the way?

Communion of Saints is a *Divine* Ordinance: Grace cannot thrive well without it, and we muſt not think to grow in grace, when we *will* live without an Ordinance.

In Communion, there is *Communication*; in the Communion of Saints, there is a Communication of Graces, and Experiences, and Influences: There cannot be a building, unleſs there be a meeting of ſtones, Saints, together.

In the Communion of Saints, there is a *bearing up* of one another: As in a Fabrick, one ſtone holds and bears up another; *Bear you one anothers burdens, and ſo fulfil the law of Chriſt.* Gal. 6. 2.

In the Communion of Saints there is a *praying* for one another:

Jam. 5. 16. ther: *Pray one for another*: And what an help is this to the growth of grace?

In the Communion of Saints there is a *telling* of one another Matth. 18. 15. their *faults*; an opening of the wound, that it may let out the corrupt matter; a friendly conviction to nip the sin in its bud, that it may go on no further; and doth not this contribute much to the growth of grace?

2 Cor. 12. 21. In the Communion of Saints there is a mutual *mourning* over one another, a shedding of tears for one another, which falling like dew, cannot but moisten and mollifie the withering herb, and repair decaying grace; Tell me, Doth not this advance the work?

In the Communion of Saints, there is a *restoring* of one another, a setting of bones that are out, into joynt again, like curious and tender Chyrurgeons, with gentle handling of the diseased party, not roughly, but by putting him to as little Gal. 6. 1. pain as may be (for so καταρτίζειν signifies), *If any be overtaken in a fault—— Restore him with the spirit of meekness:* And doth not this help to perfect grace wonderfully?

In the Communion of Saints, there is a *consolation* of repenting sinners, a providing of Cordials for lapsed souls, that faint under the sense of their sins; an Application of comforts 2 Cor. 2. 7, 8. to them under their grief and shame: *Forgive him* (saith the Apostle) *and comfort him, lest perhaps such an one should be swallowed up with over much sorrow——confirm your love toward him.*

And tell me now, Doth not this cheer up grace exceedingly?

This is another means whereby God furthers grace in his People; the Communion of Saints: And are ye not now ashamed of your selves, that you use this Ordinance no more among you? Do you not find your graces to wither in you for want of it?

There are strong Saints, and there are weak Saints, and the weak ones should receive quicknings from the Benign influence *Nat. Histor.* of the stronger. As *Pliny* tells us of a Territory in *Africk*, l. 28. c. 22. in which a City called *Tacape* is situate; I say, in this Territory (as he tells us in his time), there stood a mighty great *Date-tree*, having under *it* growing an *Olive*, under *which* there is a *Fig-tree*, and *that* over-spreads a *Pomgranate-tree*, under the shade

shade *whereof* there is a *Vine*——Every one of these (saith he) live, joy, and thrive under the shade of each other: Such is the Communion of Saints rightly planted; a company of precious Trees, where the Olive grows under the Date-tree, the Fig-tree under the Olive, the Pomgranate under the Fig-tree, and the Vine under the Pomgranate, the weak Saints under the shadow of the stronger.

5. By want of assurance: I say, the Lord quickens his peoples graces, by *withdrawings* of his Presence, and *interpositions* of black darkness: They lye out in a night of sad fears and wants of assurance: Not that God *delights* in these Methods, but he is fain to do so, the *necessities* of his Saints call for it; otherwise they would be *stark naught: They* would forsake God, if *God* did not forsake them for a while. For,

1. Did they always enjoy Gods smiles, they would grow *fearless* of God: *Fear* of God is a great preservative of grace, and antidote against sin: Now *fearlesness* of God is a distemper which the Saints are apt to grow into: As *children* are wont to grow *sawcy* and *irreverent*, when their Father dandles them too much upon the lap of familiarity; and therefore he is fain sometimes by his *frowns* and *distance* to take down their spirits: So though God be a *Father*, yet he will be *feared: Serve the Lord with fear, and rejoyce with trembling:* Psal. 2. 11. And therefore to correct the sinful boldness of his Children, and cause them to stand in awe of him, he sometimes shuts in his favour, and takes state by concealing himself; as the *Persian* Kings shunned familiarity, and were seldom seen, that they might be the more honoured.

The *fear of God* is one of the *main pillars* of his Throne; and so far as he is not *our fear*, he is not *our God*: And therefore to advance his fear in the hearts of his people, he withdraws his *face*; and where fear grows, grace grows: For *the fear of the Lord, is the beginning of wisdom*, i. e. the chief or principal part of our wisdom: The Saints fear of God keeps them from Apostacy, *I will put my fear in their hearts, that they shall never depart from me:* and to quicken their fear, they shall sometimes feel his absence.

2. The Lord leaves his people in wants of assurance, to cure them of *slightness of heart*: There is a trifling disposition in the hearts of Saints, they are apt to be superficial in their ways, and this God visits upon them.

They dally with duties, do them as if they did them not; without heart, in a lazy and liveleſs manner: you are in an evil frame of heart, when you can do the *weighty things* of God with ſlightneſs.

There are *three* evils in a *ſlight* and *formal* Commnnion with God.

1. *Unfaithfulneſs*: A *ſlothful* ſervant is an *unfaithful* ſervant: He that is *faithful*, doth his maſters work *with all his might*: And certainly a ſlight communion with God, ſpeaks a ſlight love to God: Where then, there is idleneſs, and indiſpoſedneſs, God comes in a way of anger to whip up the ſlothful and unfaithful ſpirit: and this ſtirs up grace: Negligence and dallying with duties would kill grace; and therefore it is a mighty mercy of God to ſhadow himſelf from his Saints, that they may be more ſerious in their duties.

2. The *other* evil in a ſlight and formal Communion with God in Duties, is *unthankfulneſs*: Duties of godlineſs are not only a debt *to God*, but a reward *to us*: Therefore in ſlightneſs, there is not only *unfaithfulneſs*, but *unthankfulneſs*: Both the Majeſty and Mercy of God is deſpiſed: and can God be well pleaſed with ſuch things?

3. There is a *third* evil in a ſlight Communion with God in Duties, and that is *unfruitfulneſs*; we get nothing from God in duties, we pray ſlightly, and therefore get nothing by Prayer; we hear the word ſlightly, and therefore profit not by it. Now that the Lord may cure his people of this ſlightneſs of heart, and make their graces grow, he uſeth this diſpenſation, to leave them in want of aſſurance.

6. God increaſeth his Saints graces by terrors within: he not only *ſuſpends* their comforts, but *afflicts* their ſouls, he writes *bitter* things againſt them.

1. Theſe rowſe them up to ſeek God: They that ſee themſelves loſt, will find a way to God: They that have Hell-fire burning in them, will value Heaven, and pardon, and the leaſt drop of Gods love: Oh! now promiſes are precious, and Gods love neglected, is now ſweeter than the honey and the honey-comb: Now they cry, *Come Lord Jeſus, come quickly.*

2. Theſe fright them out of their dreams, and carnal ſlumbers; as the cry made at midnight, that the *Bridegroom cometh*, awoke the virgins out of their ſleep. Among

Among the other diſeaſes of the ſoul, Divine deſertions cure deadneſs and dulneſs of heart: Sometimes *living* men are in a *lifeleſs* ſtate, their hearts are ſo *benummed*, that they ſeem to lye among the *dead*: They can hear the word careleſly, and ſleep out whole Sermons; there is no vigour nor activity in their graces at home, and therefore the Lord hangs their ſouls over the mouth of Hell, and makes them drink of that *red wine*, the *dregs* whereof *the wicked of the earth ſhall wring out and drink them*, that by this *ſtrong potion* he may rowſe them up, and quicken their *dull* and *drowſy* ſpirits. Pſal. 75. 8.

3. Theſe terrors work them more cloſely to Chriſt: And for this cauſe God gives his People ſad viſions of ſin and wrath, he ſhakes the ſoul with Earth-quakes, that ſhe may ſtand *faſter* upon her true *Baſis* and Foundation: Theſe ſtorms make their hearts *gather in* to Chriſt: *That I may be found in him*, ſaith *Paul:* The ſoul muſt have ſome *dry land* to ſtand upon; and when the flood of Gods terrors overflow the ſoul, then ſhe flyeth to *Chriſt*, as *Noah's* Dove to the ark.

7thly, The Lord increaſeth grace in his Saints by afflictions: he *makes* them by *marring* them: Divine Wiſdom works by *contraries*: he makes them ſhine brighter by their *Eclipſes*, and clears up their light by darkneſs, *Schola crucis*, *Schola lucis*.

And truly, It is the property of true-born grace to grow the greater by the croſs: As the *laurel tree* is not ſmitten nor blaſted with *lightning*; no more is heaven-born grace hurt by any afflictions, but much bettered by them. *Plin. Nat. Hiſt.* l. 2. c. 55.

1. God increaſeth his Saints graces by ſharp *ſickneſſes*, by diſeaſes unto death, *i. e.* this ſtartles mightily: Oh Lord! thou didſt ſurprize me unprovided; and if thy hand had cut me off with that diſeaſe, my ſoul had been cut off from heaven for ever: This enters deep upon the ſoul, and ſtrikes terrour upon the heart; the Lord (I hope) ſhall never find me ſo again: This ſtirs up thankfulneſs to the Lord, that hath not only (in this tryal) ſaved me from the *grave*, but alſo from *Hell*.

2. Sickneſſes deaden the Saints to the world: They that in ſickneſſes, are always *leaving* the world, learn to *dye* unto the world: They have death always in their eye: They ſee themſelves ſtill upon the borders of the grave: They are ever

and

and anon lanching in eternity: and this makes grace grow.

Job 10. 6. 3. Sickneſſes are ſearchers: *Thou enquireſt after mine iniquity* (ſaith *Job*) *and ſearcheſt after my ſin:* When God ſmites our bodies, he ſearcheth our hearts, and makes enquiry Lam. 3. 40. in our lives; and now (ſaith the ſoul) *Let us ſearch and try our ways*: When God is ſearching *US*, it is high time for *US* to ſearch our ſelves; and this alſo makes grace to grow.

4. Sickneſſes dig Wells of godly ſorrows in the heart: They are (as it were) Gods *Mattocks* and *Spades*, whereby he delves deep into the center of the heart, and digs Wells of repentance, which ſend forth *ſtreams* of confeſſion of ſin, which before would not *run*, becauſe they had no vent, being covered and ſtopt with the earth of luſt, and hardneſs, and worldlineſs upon them; but now they find a paſſage: *When* Pſal. 32. 3, 4, 5. *I kept ſilence, my bones waxed old, through my roaring all the day long: for day and night thy hand was heavy upon me, and my moyſture is turned into the drought of ſummer: I acknowledged my ſin unto thee —— and thou forgaveſt the iniquity of my ſin.*

Aquilone maxime gaudent, denſiores ab afflatu ejus, latioreſque, & materiæ firmioris, Plin. Nat. Hiſt. l. 17. c. 2.

2. By *poverty* and narrowneſs of eſtate: Many men *muſt* be kept ſhort and bare, that they may thrive in grace. *Pliny* ſaith, That trees generally like beſt, that ſtand to the *North-wind*: It cauſeth them, to ſpread thick, and more flouriſhing, and makes the *Timber* more ſtrong and ſolid.

Jer. 6. 22. The Lord threatneth the *Jews* with a people from the *North-Countrey*, the *Chaldean* Army, which ſhould carry them captive into *Babylon*: The *North wind* winnowed them, and fanned all their Idolatry: They flouriſhed gallantly in Religion, after the *North wind* had blown upon them.

1. The *cold blaſts* of poverty correct pride, and moderate high thoughts: *Make* a man poor, and you make him humble: Pride is an abſolute enemy to grace, and proſperity is the *ſeminary* of pride.

The *North-wind* of poverty cools the courage, and tames the ſpirits of men; and now they know *God* and *themſelves*: Their Plumes fall, and now they will digeſt a reproof, and ſit upon even ground with the lower Saints: When the world frowns upon them, they ſeek the ſmiles of God; before they were too high for him.

2. Po-

2. Poverty teacheth them to pray: they can now fall upon their knees: thoſe that *never called* upon God, learn now to *viſit* the Throne of grace; and cry, Lord, *Give us this day our daily bread*: Nay, they long for the ſpirit of *Adoption, crying, Abba, Father.*

Nay thoſe that *have* prayed in their fulneſs, now pray feelingly: They can go to God in ſenſe of wants: before they did not hear nor feel their *own* Prayers: In their proſperity, they did not care what Prayers they put off God with: Now they ſet the higheſt rate upon Prayer, for they are fain to *live* upon Prayer.

An hungry belly makes a Saint hungry after *Ordinances*, and after *Gods Preſence*: When a mans debts and poverty make him ſay, *I know not what to do*, then his ſoul ſaith, *Mine eyes are up unto thee, O Lord.*

3. When a man ſeeth, that God *blaſts* all his projects and endeavours, and that he *ſhall* not be rich in this world; then he looks after *grace*, and ſo a *poor eſtate* makes a *rich ſoul.*

A man for a while aſcribes his poverty to his great charge and family, or to his careleſneſs and improvidence, or to his ſuperfluous expences; and therefore brings himſelf into a narrower room, and ſaith, I will try *this* and *that* way; and he riſeth up early, and goeth to bed late; And now, ſaith he, *I ſhall be rich*: But when he ſeeth all will not do, his good husbandry and pains do not enrich him; let him improve his utmoſt diligence, yet all his care cannot add *one cubit to his ſtature*; then he looks upward, and ſaith, Now I ſee, it is God alone that gives wealth, riches are only in Gods hands; I perceive now, that God will not have me rich in this world; And therefore, Lord, *Lift thou up the light of thy countenance upon me*; give me grace inſtead of greatneſs, humbleneſs of heart inſtead of Honour, God inſtead of gold.

8. God increaſeth grace in his Saints, by awakening ſin in the ſoul: As long as ſin lyeth *a ſleep*, the Saint thinks it is not *there*: He conceives of himſelf better than he is: A diſeaſe lying hid and dormant in the body, is ſuppoſed to be out of doors; we think we have not, what we feel not, and therefore God awakens ſin in the ſoul: For,

1. Thereby it is diſcovered.

2. Thereby the War is maintained againſt corruption, till it

it be rooted out: God increaſeth grace in the Saints by their continual War and conflict with ſin: The enemy is *deſtroyed* by *riſing:* their riſing is their ruin: had they lain ſtill, they had lain ſafe.

a Chron. 36. 13. What made *Zedekiah* and his people to be carried captive, but becauſe they rebelled and roſe up againſt *Nebuchadnezzar*? When *ſin* riſeth, the Saint riſeth and gathers forces againſt it; and therefore God awakens ſin in the Saints that they may raiſe Armies, and get new Victories over it: Were there no War, there would be no Conqueſts; did not ſin riſe, there would be no War againſt it; and therefore Sirs, God awakens pride, luſts, and ſins in his Saints, that they may hew them down; ſuch a ſin aſſaults them, and takes the field againſt them, that in a pitcht Battel they may tread it under foot, and make an end of it for ever.

And therefore I would adviſe you to two Things:

1. Do not think thou art under the *Power* of thy ſin, when thou art at *War* with thy ſin, and it with thee: When the ſoul many times hath had ſweet reſt in God, then to break his joy again in pieces; Satan hath ſtirred up a ſin to aſſault him, and now he cryeth out, That all his ſweet joys were but *deluſions*; were my ſtate right, ſhould I be thus aſſaulted again? And he thinks he is under the power of ſin, becauſe there is a new riſing of ſin againſt him.

To *anſwer* thee, thou muſt know, that there is difference between time of *War*, and time of *Victory*, between the day of *conflict*, and the day of *conqueſt*: Now is our day of conflict; and that of ſin which remains in thee, muſt riſe again in thee, that it may be ſubdued: When *Rebeccah* had twins in her, ſhe was *troubled*, and marvelled at it, and went to the Lord, who told her, *The elder ſhall ſerve the younger*: So there is *fleſh* and *ſpirit* in the Saints, and theſe two are *contrary*, ſo that you cannot do the things that you *would*, and ſometimes *cannot will*: yet ſomething oppoſeth this; well, know it, that the elder and ſtronger, ſhall ſerve the younger: Lord, it ſhall be ſo, becauſe thou haſt ſaid it.

A man that is at War with another, and is able to raiſe Forces againſt him, hath received *power* againſt him, but *Victory* is not gotten preſently: 'Tis ſo here: *The bruiſed reed ſhall he not break, till he bring forth judgment unto victory*; Though thou

Thou art *bruiſed* in the conflict, yet there's no fear of *breaking*; if *God* will not do it, *none* ſhall do it: Now, *Chriſt* will not break thee, [*The bruiſed reed ſhall he not break*], and therefore thou ſhalt get the Victory: only know, for the preſent thou haſt *power*: Thou goeſt to all Ordinances, to ordinary duties, thou prayeſt daily, and ſtriveſt daily; and when thou meeteſt no help there, thou goeſt to extraordinary duties, thou doſt faſt, and lye in ſack-cloth againſt thy ſin, and raiſeſt the powers of heaven, Oh Lord, awake! Awake, thou arm of the Lord! here's a continual and hot War now againſt ſin: And this is the firſt thing I would have you conſider; Do not think thou art under the power of thy ſin, when thou art at war with thy ſin, and it with thee.

2. The thing I would adviſe you to, is this, Be ſure to improve your utmoſt ſtrength, and riſe with all your might againſt the Lords Enemies; I mean your ſins: do not the work of God negligently, which is an accurſed thing, [*Curſed is he that doth the work of the Lord negligently*]; And for this cauſe God caſteth you into ſore ſtraits.

The *Iſraelites* ſhould have done the work perfectly, when they were commanded to root out the *Canaanites*; but becauſe they were ſlack, and did it unfaithfully; therefore God left them as Briars and Thorns, to be always an affliction to them: And this is the reaſon why God leaves ſuch a luſt or ſin in you to be a perpetual ſcourge to you in your boſoms; when you are preſſed to take up Arms for Chriſt againſt the ſins of your hearts, if you fight not with all your ſtrength, and purſue not the Victory to the utmoſt, till you find your Enemies dead before you, God may give you into their hands, to lead you into captivity, and to hold you in chains, that will eat into your ſouls, and may in this diſtreſs ſtand afar of, as one that knows you not.

9*thly*, God increaſeth his Saints graces by the work of humbling.

Many within a while forget that they have been humbled: Time wears out all thoſe Characters of humiliation, that were at firſt engraven upon them; their *wounds* and *bruiſes* they had at their firſt Converſion, are healed up again, and upon this they have *decayed* in grace, and at laſt become *Apoſtates*, and the greateſt *enemies* to the Saints.

And therefore God (to preſerve his Saints graces, and to increaſe them), keeps up ſtill the life of humiliation in them: As the *radical moyſture* in the body is the *pabulum caloris naturalis*, the nutriment of the *natural heat*, and the Oyl is the food of the Lamb, which its light lives upon; ſo humiliation is the *humidum radicale*, the radical moyſture, the fundamental ſap, that keeps Faith and Prayer, and the other graces alive: They that *humble themſelves* will *pray, and ſeek the Lords face, and turn from their wicked ways:* When they hear the words of the Lords *threatnings*, they will *rend their clothes, and weep before the Lord:* They that are humble, they will *accept of the puniſhment of their iniquity*; they will *kiſs* the Rod of their correction, *glorifie* his Juſtice, and *implore* his Mercy: The proud man thinks his little, much; the humble man thinks his much is too little: The proud man thinks he hath grace *enough*, the humble man thinks he can *never* have enough: The proud man hath high conceits of *himſelf*, the humble man hath high conceits of *God*: The proud man ſeeks *himſelf*, the humble man ſeeks Gods Glory, and therefore his deſires of grace are *infinite*, becauſe no meaſures are *ſufficient* to ſerve Gods Glory: The proud man reflects upon what he *is*, the humble man reflects upon what he *was*, that he *was* unprofitable, he *did* ſerve ſin a long time, too long: Many years were ſpent before he was called, and all that while God loſt by him, and therefore now he muſt Row hard, and ply his Oars with quickeſt diligence; he did God much wrong, and therefore now he muſt work and labour hard for him; As *Paul* did, *I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle: becauſe I perſecuted the Church of God, I laboured more abundantly than they all.*

2 Chr. 7. 14.
2 Chr. 34. 27.
Lev. 26. 41.
1 Cor. 15. 9, 10.

The proud man reflects upon his attainments, and what he *hath* done; the humble man *forgets thoſe things which are behind, and reacheth forth unto thoſe things which are before:* Is it poſſible that grace ſhould not thrive here? Oh! now it goes on amain: The proud man caſts his eye upon his Beauties; the humble man turns his eye upon his Deformities; the proud man looks upon his graces, the humble man looks upon his ſins, and then crys out, Oh! how much dirt and droſs have I yet within me, that muſt be purged out! My ſins out-weigh my graces; ſo much levity of heart in me yet to be mortifi-

Phil. 3. 13.

Ad humilitatem pertinet, ut Homo defectus proprios conſiderans, ſeipſum non extollat: Aquin. 22æ. q. 35. ad. 3.

ed:

ed: ſo much *ſelf will* to be expunged, and *ſelf-ends* to be dethroned, and *carnal* wiſdom to be diſmounted; ſo much want of *love* to God and his Saints, which muſt be *heightned*; ſo much *ſlaviſh* fear in me, which muſt be turned into *filial* fear; ſo much ſtudying mine own preſervation, more than the Honour and Intereſt of the Lord; ſtudying my *ſafety*, more than my *duty*; asking how I may be *ſaved*, oftner than how I may *ſerve* God; how little I rejoyce at the proſperity of the *Goſpel*, if *my ſelf* be in adverſity; and how little I grieve in the adverſity of the *Church*, if I *my ſelf* be in proſperity: Thus the humble Saint, by *conſidering* his imperfections, *advanceth* on to perfection; by adviſing with his *own wants*, is ſtill drawing more water out of Chriſts *fulneſs*.

10*thly*, God increaſeth his Saints graces, by making *themſelves* to improve and increaſe them: God increaſeth their ſtock by their own good husbandry.

When the noble man (in the Parable) called his Servants, and gave a ſtock of money among them, to traffick with in his abſence; he charged them to improve it to his beſt advantage; and one of them ſaid, *Lord, thy pound hath gained ten pounds*; and another came and ſaid, *Lord, thy pound hath gained five pounds*: So when the Lord Chriſt gives a *ſtock* of grace, and ſets up a ſoul, he looks that your own care ſhould come in, and that by your own good husbandry you ſhould *add* to it: You ſuppoſe the work of *increaſing* grace lyeth in Chriſt alone: Luk. 19. 12.

This *is*, and *is not* true.

1. It is true in *this ſenſe*, that the increaſe flows only from Chriſt, the *increaſe* is his *bleſſing*: As *Paul* ſaid in another caſe, *Paul planteth; and Apollo watereth, but God giveth the increaſe*: 'Tis he alone that *adds* to the firſt ſtock wherewith he ſet you up: None can *create* grace in the ſoul but Jeſus Chriſt: Every addition is a new creation; When *David* (after his great fall) prayed for *increaſe* of grace; He ſaith, *Create in me a clean heart, O God*: When *Paul* ſtirreth them up to be *renewed in the ſpirit of their mind*, he adds, *which is created*: As the firſt *platform* of the *new man* is created, ſo is every *degree* of it. Pſal. 51. 10. Eph. 4. 23, 24.

This is the difference between the growth of *nature*, and of *grace*: In *natural* growth there ariſeth out of nature a

new *addition*, but in the growth of *grace* there is a new *creation*. Thus far, that all your increaſe of grace lyeth in *Chriſt alone*, is true.

2. But in *another ſenſe* it is not true, that is, without the endeavour: For *you* muſt act, that *Chriſt* may give the increaſe: *You* muſt *work out your ſalvation with fear and trembling*, though *God* muſt *work in you both to will and to do*: And therefore 'tis ſaid *to you*, *Add to your faith virtue, and to virtue knowledg, and to knowledg temperance*: The Diſciples came to Chriſt, and ſaid *Lord increaſe our faith*; And *Paul* prays for the *Theſſalonians*, *The Lord make you to increaſe*: and yet he ſaith to *them*, *We beſeech YOU, brethren, that ye increaſe more and more*.

11*thly*, God increaſeth grace in his Saints, by keeping them awake: The *ſluggard*, and the *ſleeper* goeth behindhand, it is impoſſible he ſhould thrive, or keep cart on wheels.

And therefore God to increaſe their graces, keeps his Saints awake.

Sleep is [*Ligatio ſenſuum*] the binding of the ſenſes; and therefore to be awake, is when the ſenſes are *free*, and at their liberty.

1. Sleep ſhuts up the eye; the man that ſleeps, ſeeth no more than the man that's blind: And therefore God keeps his Saints eyes open to ſee Temptations, and ſpiritual dangers, to ſee the ſnares that are laid for them at their feet; to ſee things *inviſible*, to ſee Judgment at hand, to ſee the Tribunal ſet, and the Books opened, and the Judg ſitting with innumerable Angels round about him; and now *repentance* thrives, and *ſelf-examination* is at work, and *making your calling and election ſure*, goeth on, and ſpinning of *fine linnen*, and *waſhing of our robes white in the blood of the Lamb*, and preparation for the *nuptials* with the Bridegroom: While the eye of *Hope* is kept open, the man *purifieth himſelf* as Chriſt *is pure*.

1 Joh. 3. 3.

2. Sleep locks up the ear: As long as a man is drown'd in a *dead* and *deep* ſleep, he hears no noiſe about him; and therefore the Lord (to increaſe his Saints graces) keeps their ear open; they hear the word of the Lord: they hear and believe, they believe and tremble, they tremble and obey, they obey and ſet upon action; they read, they run, they pray, they conſult with the Saints, they enquire how did the Lord

work

work upon you? What ſigns and evidences of grace can you produce as fruits of your Election, and firſt fruits of your Salvation? When you paſſed through the *new birth*, what were your pangs? How were your throws?

3. Sleep takes away ſenſe and feeling: The man that is lockt up in ſleep, as he hears not, when you call him, nor ſeeth you, though you ſtand before him, ſo he feels not, though you jog him by the elbow: And therefore God (to encreaſe his Saints graces) keeps their feeling awake and lively: their ſenſe of ſin is ſtill freſh in them upon their Conſciences; God keeps open their wounds of godly ſorrow, that they bleed afreſh upon every good occaſion: they feel their wants, and ſpiritual defects, their ſpiritual poverty; they feel how little they grow in grace, they feel how weak their ſpiritual life is, how feeble their ſtrength, how faint their faith, how languid their Communion with God, how cold their affections are to Chriſt; and are therefore very ſedulous to ſupply what is lacking to their graces, and to be found in an acceptable ſtate at their Lords coming.

1. They feel the knocks of the ſpirit, and are ready to open unto, and receive him.

2. They feel Gods retreat, and abſence from their ſouls.

3. They feel when they work by the *ſpirit*, or by their *own* ſtrength: When they pray in the *ſpirit*, or by their own *gifts* and *parts*.

12*thly*, God increaſeth his Saints graces, by *their* exerciſe of their graces: *Herein do I exerciſe my ſelf* (ſaith *Paul*) *to have always a conſcience void of offence towards God and towards man.* *Paul* by *exerciſing* a pure Conſcience, *kept* a pure Conſcience: ſo muſt every Saint, that would be skilful at his weapons, be *training* and *exerciſing* himſelf in his *poſtures*. Act. 24. 16.

1. There's no grace the Chriſtian hath, but the Lord calls for its *daily* exerciſe: *Pray*, but how? *continually*: *Continue in prayer.* Col. 4. 2.

Rejoyce: But when? Alway: *Rejoyce in the Lord alway.* Phil. 4. 4.

Give thanks, for what? *In every thing.* 1 Theſ. 5. 18.

2. What makes garments breed moths, but lying in the Cheſt or Coffer? And Iron to ruſt, and the ſtone to gather Moſs, but to lye ſtill? What makes water in a pond to gather Mud, but becauſe 'tis ſtanding water?

3. This

3. This makes *God* to exerciſe our graces: It may be, *You* will not exerciſe grace your ſelves, and therefore God ſteps in, and doth it for you: *he* provides ſervice and work for your graces: And truly, though (when *God* comes to exerciſe your graces) it is *ſharp* for the time, and *tedious*, yet it is gainful to you, and very advantageous: Graces do never increaſe and thrive ſo much, as when *God himſelf* doth exerciſe them, and find employment for them.

Oh ye Saints! God ſeeth your graces would *decline* and go behind-hand in you, did he not cut out work for them: He brings thee into a *Labyrinth* of ſtraits to exerciſe thy Faith: In thy proſperity and fulneſs, Faith in God is laid aſide as uſeleſs; and thou relyeſt upon thine own props, and therefore God plungeth thee into ſtraits, that thou mayſt exerciſe thy Faith on *him*: He loads thee with reproaches, to exerciſe thy humility; he encounters thee with the other affliction, to exerciſe thy patience: *Poor occurrences*, and trifles not worth the naming, that meet thee every day in thy way, *theſe* diſtemper thee, and make thee *peeviſh*, and then God ſends ſome weighty load of affliction on thee, to exerciſe thy humility and patience *to purpoſe*; ſaith he, I will make thee cry out for *ſomething*.

Oh ye ſecure Saints! that have laid down your Watch, and are grown remiſs in your walkings, I do aſſure you, God hath ſome ſharp ſcourges and ſeverities to exerciſe you with.

There are ſome of you, whom I know God hath a ſharp ſcourge for.

4. Exerciſe of grace keeps Satan out of us, at a diſtance from us, from being able to cloſe in with us: What keeps an Enemy from coming in to a man, but by acting his weapon, and holding him ſtill at the ſwords point? What is it that keeps an Army at diſtance, but the playing of the *Ordinance*? elſe they would come up to the City, and ſcale the walls. So my Beloved, 'Tis the *exerciſe* of your graces, that ſtand between Satan and your graces: The exerciſe of Divine Meditation, keeps Satan out of your Thoughts and Meditations.

5. Either exerciſe thy *grace*, or Satan will act thy *corruption*: As one Bucket goeth down, the other riſeth: There is a *principle* of ſin within, which (like a malignant party) watcheth for ſuch a time to ſtep into the ſaddle; and it is eaſier to *keep* it down, than to *pull* it down.

13. God

13. God keeps up, and improves the graces of his people, by giving them diſcontents in the creature: he affords them no eaſe nor reſt in any condition: The Lord croſſeth them of what they look for in this world.

They deſire ſuch and ſuch a comfort; and if they might have it, oh! they promiſe themſelves much happineſs and reſt in it: Will ye ſee now, how the Lord deals with them, if they belong to him?

Either he flatly denieth them the comfort they deſire, they ſhall not have it: or elſe he gives it them, but with an hundred croſſes and diſcontents with it: He *imbitters* the happineſs and ſweetneſs they promiſed themſelves in it; and then they cry out, Now we ſee that all *is vanity and vexation.*

See ye it not by experience, That what outward comfort a Saint delights in moſt, in that God croſſeth him moſt? When they ſit down to feed upon, and enjoy it, the Lord mingleth ſome tart ſauce or other with it, that their expectation is broken, and find it not what they promiſed it would be to them; like Beer, it hath a tang with it, ſomething that doth diſpleaſe them with it.

Thus (I ſay) doth the Lord deal with his Saints *that belong* to him; their deareſt comfort, he pours ſome or other unpleaſing ingredient into it, they ſhall not have their full pleaſure in it, that he may wean them from it to himſelf: Saints, if God hath a mind to ſave you, he'l let nothing go away with your love from *him*; and therefore he will put into every worldly comfort ſome *correctives* to abate your delight in it, and that you may not take up your reſt in it.

If ſuch an outward comfort be ſweet, it ſhall be a *ſweet-bryar* to thee, and *ſcratch* thee.

If another comfort be a *Roſe* to thee, which thou delighteſt to ſmell at, it ſhall be a Roſe with *prickles* to thee; God will make it ſo, that thy heart may be indifferent to it.

I ſay thou ſhalt have diſcontent in every thing, in every comfort thou enjoyeſt, in every kind of life thou liveſt; the ſingle ſtate, and the married ſtate, ſhall have their thorns and burdens: If thou haſt an Husband, or a Wife, thou ſhalt have them with prickles, thou ſhalt have riches and wealth with adhering croſſes and vexations; thou ſhalt have credit with envy and biting emulations; thou ſhalt have content in nothing; and

and now grace thrives exceedingly; when the ſoul ſaith, All the world, all my deareſt comforts in the world are but vanity and vexation; now the Lord is magnified, and his comforts are prized, and his preſence is deſired: Oh, ſaith the ſoul! none but Chriſt, none but Chriſt: *It is good for me to draw nigh to God:* And therefore,

14. *In the next place:* You ſhall find God increaſing his peoples graces, by *taking away* comforts from them: It may be their *diſcontents* and *croſſes* in their creature-comforts is *too weak phyſick* for them; they can digeſt the *croſs*, if they may enjoy the *comfort* ſtill? and therefore God is fain to *part* them and their comforts: Nothing will *divorce* their heart, but the *death* of the comfort: Their heart is wrapt up in ſuch a comfort, and their delights and deſires go out from God to *it*; now the comfort muſt be *gone*, that the ſoul be not *loſt*; their affections which *God* ſhould have, they put them into ſuch a creature-comfort, ſuch a glaſs bottle; now the Veſſels muſt be broken, that all thoſe affections may be ſpilt; the object muſt be removed, that their affections may again be recalled home to God; and now when *nothing* is left them to love, but *God*, oh! the ſoul ſeeth, and repents of its folly, looks upward, and ſpies a beauty in Heaven worth all.

15. God increaſeth his peoples graces, by denying them peace in the world: This alienates the Saints from the world, and makes them weary of it; and now grace thrives and gets upward: Did the world entertain us with ſmiles, and bid us welcome; how fond would we be of it? How would it bewitch us? Our houſes would be our Heaven, and our poſſeſſions would be our paradiſe.

The worſe the world uſeth us, the leſs we love the world: Saints, you that complain that your conditions are no more quiet in the world, Do you not remember that of *Paul? The*
Gal. 6. 14. *world is crucified unto me, and I unto the world.* Truly, well met: The world cares not a pin for me (ſaith *Paul*) and I care as little for the world.

Sirs, This is that which crucifieth you to the world; the worlds unkindneſs to you.

The Lord hedgeth up his peoples way with thorns, that while they are ſaluting theſe worldly *Dalilah's*, being pricked and wounded, they may fall back again into the embraces,

ces of their firſt Husband: They go away with a thorn ſticking in their ſides, and then they cry out, *I will return to my first husband, for then was it better with me than now.* Hoſ. 2. 7.

Oh happy prickings, now grace is revived and increaſed: They cry, Oh ſomething hurts me, the world will not let me alone; and O happy *Oh!* now is Chriſt prized, and his embraces valued, *Kiſs thou me* (ſaith the ſoul) *with the kiſſes of thy mouth:* I went to kiſs the world, I wooed it, and went to kiſs it, and it pricked my lips; Oh Lord Jeſus, kiſs thou me, there are no thorns in thy kiſſes, thy lips hath honey, not thorns in them: When the Saint finds no reſt in the world, then he cryeth out, *Return unto thy reſt, O my ſoul:* The Billows and Toſſings of the Sea makes men deſire dry land; the reſtleſneſs of the Waves makes them love the ſtableneſs of the ſhore. Cant. 1.

1. Sirs, your want of peace in the world, doth it not make you *keep* peace within? Let me have *ſome* peace (ſaith the ſoul); If I cannot have peace abroad, let me have peace at home; if I cannot have peace without, let me have peace within; if not in the *world*, yet in my *conſcience*: Oh, this makes the upright Saint nouriſh a tender Conſcience in himſelf, that having no reſt nor quiet in the world, he may yet enjoy a ſweet ſerenity in his own ſoul.

2. Want of peace in the world, doth it not make you *prize* your peace with God? Would you ever have prized your peace with God ſo much, had you had no diſtractions and interruptions in the world? I doubt of it.

Sixteenthly, *Another method* whereby God advances grace in his people, is by reproaches from men: Oh! this is a great Mercy of God to his People, that men revile them, and wicked men hate them: Did wicked men hug you in their arms, you would catch the plague of them; Their *affection* would be *your infection.*

The more the *Tares* embrace the Corn, the more they kill it: *Necat & hedera vinciens* (ſaith *Pliny*), the *Ivy* by clipping and claſping the Trees, binds them too hard, and haſtens their death: The hiſſing of the *Adder* prevents your being ſtung by her: When wicked men hiſs at you, and ſpit their enmity upon you, the more you run from them: And now grace grows, the Saints ſhun their *company*, and thereby their *corruption.* *Lib.* 17. c. 24.

The hatred of the wicked makes the Saints flock together; it increaseth their love to one another: There would not be such Communion among the Saints, did not the hatred of the world drive them closer together; and now they grow stronger: their *love* to one another, and their *prayers* for one another grow stronger.

Var. Hist. l. 14. c. 25.

Ἵνα μὴ τοῦ χρόνου προϊόντος οὐκ ἔχοντες ἀντιπάλους ἡμῖν αὐτοῖς Ἀρχώμεθα Πολεμεῖν.

Ælian tells us that the *Chii* had a great Sedition among them, some of the one side would have had their Adversaries wholly expelled out of the City; no, saith a wise man, Μηδαμῶς, *by no means; but when we have got the victory* (saith he) *let us leave some among us, least having no adversaries, we war among our selves:* So God in his Wisdom leaves wicked men among us, least the Saints should fall out among *themselves.*

But the misery is, you know not how to improve the reproaches of men to the advantage of your graces: They slander you to be hypocrites, and proud, and covetous, and self-conceited, and that you are secretly as bad as others.

You will say, How should we improve grace upon this?

If *they* judg you to be Hypocrites, and base, do *you* judg your selves: It may be there is some special cause that you should judg your selves: God suffers other men to judg you, to awake you to self-judging; however make this use of it, and you are sure to be no losers by the reproach: If they say, I am an hypocrite, I will try my self whether I am an hypocrite: If they call me covetous, or proud, I will call my self to an account: Would you not be gainers by this?

Oh! then get within your hearts, and search them throughly before the Lord, and see if there be any way of wickedness in you which you have not yet discovered; and never be quiet, till you have found out your sin, or be sure that you are clear: And would not this be an exceeding gain to you?

2. And then when you have upon deep search clear'd up your Consciences, then consider, that though you are not what they censure you to be; yet you are sinners, I say, Sinners before God: You know your sins in other kinds are so many, and so great, that you should bear the more patiently to be hardly thought of, when you know you are so bad.

If you are in truth godly, you have seen a sink of uncleanness in your selves, and have loathed and condemned *your selves* often; and do you think much then to be condemned by the world?

If

If you judg your ſelves to be ſo bad, ſhould you be troubled that you are thought by others to be bad? If you condemn your ſelves, is it ſuitable for ſuch a ſpirit that hath been condemning himſelf, to be vexed in that he is condemned by others? Conclude therefore, it is no great matter to be condemned *by* the world, ſo long as we are not condemned *with* the world.

Seventeenthly, Again, *yet* God goeth higher with his Saints, he aſſaults them with the reproaches of Saints: Oh! the *godly* wound me, and ſpeak ill of me: If 'twere others, I could paſs it by; but thoſe that are godly are upon me, and whet their tongues againſt me: What ſhall I do now? Is God doing me good by this? Yes, by this, if thou knoweſt how to make uſe of it: How? now judg thy ſelf moſt of all: when the Servants of God think hardly of you, and above all, if it be wiſe and impartial men that are acquainted with you; it is then your duty to be very jealous of your hearts and ways, to fear leaſt you are guilty, and to ſearch the more diligently.

Eighteenthly, *Yet further*, God increaſeth his Saints graces by Temptations, by all ſorts and varieties of Temptations: And therefore if you would look to grow in grace, you muſt expect and make account of all Temptations whatſoever; I ſay, you muſt look to dwell in the air of perpetual temptations; and ſo have the *four cardinal winds* of temptations to be always (nay, ſometimes at once) blowing on you, and bluſtering about your ears: You muſt never think to be free: you would fain have it always a *calm* and *ſerene* air; but be not miſtaken, look for an air full of windy exhalations; for the end and uſe of the winds, is to open the pores of the earth for fructification, to ventilate and fan the air, thereby to purge it, and keep it from putrefaction, to gather the Clouds together, and then diſſolve them to water the Earth, and nouriſh the fruits of ſeeds, plants, and trees; ſo that as the end for which God made the Winds, is for life and growth; ſo doth he in his Wiſdom make uſe of Temptations to ſerve the growth of your graces.

For to be tempted, is the Way and Conduct of God over his Church, and over all ſouls, and was a part of the life of the Son of God: It muſt be alſo part of the life of a devout ſoul,

and we muſt not doubt but God hath great deſigns upon
2 Cor. 12. 9. them whom he puts into this ſtate: For as *Gods Power*, ſo *our grace* alſo is made perfect by weakneſs; thence ſhe receiveth luſtre; God purifies us by contradictions and ſubverſions; he confirms and aſſures us by temptations.

You ſhall need to take great notice of what hath been ſaid, becauſe there are Chriſtians that are of two different Judgments about this point.

1. *Some* expect the way of Religion ſhould be very *facile* and eaſie to them; and that as ſoon as ever they are Saints, they ſhould ſail always with a *ſecûnd* or proſperous wind.

But they are far deceived, who think Piety grows among Lillies; that the way toward perfection of grace is ſtrew'd with flowers; who imagine nothing but *ſweetneſs*; and that devotion is a Land flowing with Milk and Honey, and conſequently, that there is or ſhould be nothing that is difficult: Which yet they are the ſooner perſwaded to, in that they only ſeek a certain ſatisfaction, and eaſe to their own fleſh, uſing no violence, but faſtning only upon this, *That it is ſufficient for a man to do what he can.*

2. There are others on the contrary, that look upon the exerciſes of Religion, as ſo rigorous, ſtrict, and painful, that they ſay of it, as the ſenſual *Jews* did of the Land of promiſe, *It is an ill Countrey, poſſeſſed of Gyants, and that eateth up the inhabitants.*

Here are two different *ſentiments*, lying in *extreams*, and conſequently *faulty:* both deceive themſelves.

To remedy this, the truth we are to ſay, is, That godlineſs is indeed a lilly, but growing among thorns: Religion hath its thorns, they prick, it may be hurt us, but theſe thorns are laden with Roſes.

As *Moſes* found God in the *burning buſh* of thorns; ſo a Chriſtian finds God, and Grace, and Comfort, in a Bryar-buſh of Conflicts and Temptations.

And as temptation was the life of Jeſus, ſo it is the life of our ſouls; to believe otherwiſe, were to flatter our ſelves.

And yet 'tis certain, there is much content in this warfare; for the grace and help of God is always preſent, which will never fail us as long as we diſpoſe our ſelves to receive it; in this reſpect it is that Religion is all ſweetneſs, in that we are

able

able to do all in him who ſtrengthens us, in him who comforts us.

But laſtly, God tempts his Saints by Satan, by the Devil himſelf; and thence I argue, that God increaſeth his Saints graces by the very temptations of the Devil: God ſets the Devil upon his own Saints, unlooſeth the chain, and lets him out upon them, as a Maſtive, and there leaves them fighting hand to hand: Satan is a Maſtive in Gods Chain, and therefore could not come out at all to bait us, unleſs God looſe him, and ſet him on us: Was not Satan fain to get leave of God, before he could aſſault *Job?* Yes, ſurely, Satan had his Commiſſion from God to deal with *Job*: The power the Devil had, God puts it into his hands. That part of the conference between *God* and *Satan*, is worthy your notice; ſaith Satan to God, *Put forth thine hand now* — Job 1. 11. *and he will curſe thee to thy face:* Saith God to Satan, *Be-* Verſ. 12. *hold, all that he hath is in thy power:* Satan moved, that God would put forth his hand againſt *Job*, and God puts *Job* into Satans hand.

Was not our Lord Chriſt led by the Spirit into *the wilderneſs, to be tempted of the Devil?*

Paul had a meſſenger of Satan, ſent by God himſelf to buf- 2 Cor. 12. 7. ſet him.

Why then ſhould you think much, that God in his Sovereignty, uſeth this diſcipline to exerciſe and increaſe his peoples graces, *as though ſome ſtrange thing happened unto you?* 1 Pet. 4. 12. And what (I pray you) will the iſſue hereof be, but that *you may be found unto praiſe, and honour, and glory, at the ap-* 1 Pet. 1. 7. *pearing of Jeſus Chriſt?*

Deo ſoli Honor & Gloria.

AN ACCOUNT OF SATANS TEMPTATIONS.

2 Cor. II. 11.

Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

THE way to Heaven is encounter'd with *difficulties*, and *Travellers* are in danger of two things, *Robbery* and *Murder*: We are Travellers towards Glory, and therefore we muſt arm our ſelves againſt both theſe: for there is one *maſter-Thief*, namely, *Satan*, which hath Intereſt in all the reſt: Therefore ſaith the Apoſtle, *Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.*

The occaſion of theſe words is this, There was a *ſad ſin* that ſprang up (like a weed) in the garden of the Church of *Corinth*: There was a man that had married his *Fathers Wife*: If ſhe were his own *natural* Mother, the ſin was moſt pro-

prodigious and unnatural, that the *child* of her *womb*, ſhould be the *Husband* of her *Bed*; the Son of the Father, the Father of Sons by her! an high crime! a ſin which the *Heathens* ſtamped Infamy upon.

Hiſtor. animal. l. 9. c. 47. *Ariſtotle* writes of a *Camel*, that killed his keeper for cauſing him to cover his *Dam*; and of an Horſe that caſt himſelf down head long, after he had done the like.

If ſhe were his *Mother-in-law*, yet 'twas againſt the Law of *Reverence*; if but his *ſtep-mother*, yet 'twas a *foul ſtep* beyond Nature, for the *Son* to uncover the *Fathers* nakedneſs:

1 Cor. 5. 1 'twas *ſuch* a ſin (ſaith the Apoſtle), *as is not ſo much as named among the Gentiles*. The ſin therefore, though it were *bad* enough in *it ſelf*, yet there was an adjunct that made it far worſe, in that he that had done it, was a *Chriſtian*, a *member* of the *Church*, and therefore *Paul* chargeth them, *to deliver*

1 Cor. 5. 5. *him unto Satan, for the deſtruction of the fleſh, that his ſpirit may be ſaved in the day of the Lord Jeſus*. This he writes in his firſt Letter to them: and the *Corinthians* were ſoft-wax to his Impreſſion; he commands them, and they obey him: This ſpiritual phyſick applied to the offender, had a good ſucceſs and effect upon him; for being puniſhed, he puniſheth himſelf, he mourns and grieves: being *caſt out* of the Church, he *caſts away* his ſin.

2 Cor. 2. 7. And therefore the *Apoſtle* in this his *ſecond* Letter or Epiſtle to them, deſires them *to forgive* their patient, and to *comfort* him: and that for two ends: The firſt is in *verſ.* 7. *Leſt he ſhould be ſwallowed up with overmuch ſorrow*.

The other is in the words of my Text, *Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.*

The *firſt* reaſon hath reſpect to the *patient*, the poor creature that had ſinned, and w s now humbled, *Leſt he ſhould be ſwallowed up with overmuch ſorrow*.

The *ſecond* reaſon caſts its aſpect upon the Intereſt and common good of the *Church*, *Leſt Satan get an advantage of us*: In the *firſt*, he deſires them to forgive the penitent for *his ſake*, *Leſt he be ſwallowed up with overmuch ſorrow*: In the *ſecond*, he deſires them to forgive him for *their own ſa'es*, for

Verſ. 10, 11. (ſaith he) *I forgave him for your ſakes, leſt Satan get an advantage of us: for we are not ignorant of his devices.*

Queſt.

Queſt. *What was the* advantage *that Satan was like to get of* them, *and of the* Church, *if they did not forgive him?*

Anſw. To lead *them* into ſin: Satan would have made an advantage of *their zeal* to lead them into ſin.

1. In abuſing that *power* which God had given them for *edification*, to the *deſtruction* of a precious ſoul.

2. By heightning them up (under a notion of *zeal*) into a *rigid anſterity*, and *uncharitableneſs* to their offending brother.

3. By making them guilty of *ſpiritual murder*: In whoſe hands (had they gone on) this *patient* had been ſo *roughly handled*, that he had *died* in the cure, and run into *deſpair*.

4. Their *rigidneſs* towards their lapſed brother: *Satan* would have made uſe of it to *ruine* the Church, and *diſſolve* the Society: It would have bred ill blood in the body, begot *ſchiſms* and *diviſions* among them, offended the *weak*, and made the ſtubborn *more obſtinate*; if a poor *penitent ſinner* may not be received again into the boſom of the *Church*, who would be the Child of *ſuch a Mother?* Thus they would have murmured, and not without ſome reaſon: They that favoured the offending party, would have cryed down Diſcipline and Government.

Beſides, if *paſtors* and *ſheep* be not mutually careful of one anothers ſouls, by Counſel and Admonition, to *prevent* the fall of ſome, and to *raiſe up* others that are fallen; to heal the broken, to ſtrengthen the weak, to comfort the feeble, to cure the wounded; if *all of them* take not care of *every one*, how ſhould that flock ſubſiſt and continue long?

5. The *falſe Apoſtles*, thoſe Apoſtles of *Satan*, who were *Pauls* Adverſaries, and the *Goſpels*, would have made a ſtrong advantage to *accuſe* the Doctrine of *Chriſt*, and draw a party to themſelves. Thus Satan under the Mask of *juſt Diſcipline*, went about the perdition and ruine not of *one ſinner* only, but alſo of the *whole Church*: And therefore ſaith *Paul*, *IF I forgave any thing, to whom I forgave it: for your ſakes forgave I it, leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.* Verſ. 10, 11.

Now to look a little into the words, the Original words

are ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ.

1. Which *Ambroſe* renders, [*Ne poſſideamur a Satana*], leſt we be *poſſeſſed* by Satan, leſt he get us into his poſſeſſion.

2. *Eraſmus* renders it, *Ne occupemur a Satana*, the Vulgar reads it, [*Ut non circumveniamur a Satana*], leſt we be *circumvented* by Satan, leſt he *cunningly come about* us, and *beguile* us by his *wiles*.

And this to me ſeems the right ſenſe and meaning of the word: and ſo *Tertullian* rendred it, [*Ne fraudemur a Satana*] leſt we be *over-reached* or *deceived* by Satan, for his way is to work by *policy*; he plays his game by *craft of wit*, rather than by *ſtrength of hand*: And thus the Scripture tells us of his μεθοδείας, which we tranſlate the *wiles* of the Devil: *Put on the whole armour of God, that ye may be able to ſtand*, [πρὸς τὰς μεθοδείας] againſt the cunning Methods, Arts, and Deceptions of the Devil.

Lib. de pudicitia.

Eph. 6. 11.

Id eſt, adverſus, Inſidias. Technas, deceptiones Diaboli.

μεθοδείαι τέχναι, & μεθοδίτης, τεχνίτης.

Methodus Græcis eſt Ars & Techna: Method with the Grecians, is Art and Skill, and is taken in an *ill ſenſe* for *craft*, a *method of cunning*, *an art* to deceive: ſo the *Ancient Gloſſes* expound μεθοδεύειν, *circumvenire*, *id eſt*, *fallere*, to deceive, & μεθοδεία, *circumventio*, that is, a deceiving: ſo that Μεθοδεύειν and πλεονεκτεῖν ſignifie the ſame thing, only with this different reſpect, he that *deceives*, is ſaid [μεθοδεύειν] to do it *methodically*, for his *handſom art* and *skill* to do it: He that *deceives*, is ſaid [πλεονεκτεῖν] from his *end* and *ſcope*; for therefore do men deceive, [*Ut πλέον ἔχωσιν*], that they may have *more* than they *ſhould*, more than is *their own*.

And this it is which our *Tranſlation* aims at, *leſt Satan ſhould get an advantage of us*, that is, deceive us to our great loſs, and his gain: As if the *Apoſtle* had ſaid, I exhort you not to continue the *ſeverity* of Diſcipline any longer toward the penitent offender, but *receive* him again with all tenderneſs, and *make haſte* to do it, leſt Satan deceive you into ſuch an over-ſight, as upon *your ruine* to make *himſelf* an infinite gainer; not only by your auſterity to undo one poor ſoul alone, but the whole Church, raiſing *ſchiſms* and *quarrels* among you, filling the mouths of his *falſe Apoſtles* with matter againſt us, and by your *immoderate rigour* making the *Goſpel* more hateful. *For we are not ignorant of his devices:*

ces: ου γὰρ ἀγνοῦμεν τὰ νοήματα ἀγνοῦμεν, for we are not ignorant of his *notions*: The Devil is full of *deep* and *ſtrong notions*, or plots againſt us: Νοήματα *conſilia*. The words being opened with the key of Interpretation, affords us ſeveral Obſervations: [Leſt we be circumvented, or deceived by Satan].

Obſerv. 1. Satan hath a *great ſpite* to poor ſouls.

Obſerv. 2. But he is *eſpecially* inflamed with malice and malignity againſt the *Saints* and *Church* of Jeſus Chriſt.

Obſerv. 3. Satan is wondrous *buſie* and *active* to circumvent the Saints, and catch them in the Net of his deceits. And which is obſervable,

Obſerv. 4. Satan doth practiſe upon the Saints by their *own graces*: he makes an advantage of their zeal, by it (that was his Gunpowder-plot) to blow up their ſick patient into deſpair, and them into ruine: Therefore *forgive him* (ſaith the Apoſtle) leſt we ſhould be *circumvented* or *deceived* by Satan; *for we are not ignorant of his devices:* Where obſerve theſe Doctrines:

Doct. 1. That Satan is a *learned* and *exquiſite* Artiſt in the Trade of *deceiving* ſouls. He is full of his *cunning methods* and *devices.*

Doct. 2. The Saints (eſpecially *Miniſters*) are, or ſhould be well acquainted with the *devices* or *plots* of Satan. *For we are not ignorant of his devices. Paul* takes it for granted, that every Saint doth in ſome meaſure underſtand them: He is but an ill fencer, that knows and obſerves nothing of his Enemies play: But my diſcourſe ſhall fix upon the former of theſe two, to treat of, namely,

Satan is a *learned* and *exquiſite* Artiſt in the Trade of *deceiving* ſouls. Or if you pleaſe, take it thus: Satan is a *skilful artiſt*, weaving up continual *plots* and *devices* to catch poor ſouls. He is full of *methods* and *devices*: as he hath an *heart*, ſo he hath an *art* to deceive——— *Doctrine.*

Cui nomina mille,
Mille nocendi artes.

Satan exerciſed this device againſt the Church of *Corinth*, and this *inceſtuous* man, to lull *them* aſleep, leſt *they* ſhould awake the power of Diſcipline againſt his ſin, by which he was in a way to get advantage. *Firſt*, Againſt the *inceſtuous*

are ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ.

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Observ. 1. Satan hath a *great spite* to poor souls.

Observ. 2. But he is *especially* inflamed with malice and malignity against the *Saints* and *Church* of Jesus Christ.

Observ. 3. Satan is wondrous *busie* and *active* to circumvent the Saints, and catch them in the Net of his deceits. And which is observable,

Observ. 4. Satan doth practise upon the Saints by their *own graces*: he makes an advantage of their zeal; by it (that was his Gunpowder-plot) to blow up their sick patient into despair, and them into ruine: Therefore *forgive him* (saith the Apostle) lest we should be *circumvented* or *deceived* by Satan; *for we are not ignorant of his devices:* Where observe these Doctrines:

Doct. 1. That Satan is a *learned* and *exquisite* Artist in the Trade of *deceiving* souls. He is full of his *cunning methods* and *devices*.

Doct. 2. The Saints (especially *Ministers*) are, or should be well acquainted with the *devices* or *plots* of Satan. *For we are not ignorant of his devices. Paul* takes it for granted, that every Saint doth in some measure understand them: He is but an ill fencer, that knows and observes nothing of his Enemies play: But my discourse shall fix upon the former of these two, to treat of, namely,

Satan is a *learned* and *exquisite* Artist in the Trade of *deceiving* souls. Or if you please, take it thus: Satan is a *skilful artist*, weaving up continual *plots* and *devices* to catch poor souls. He is full of *methods* and *devices*: as he hath an *heart*, so he hath an *art* to deceive——— *Doctrine.*

Cui nomina mille,
Mille nocendi artes.

Satan exercised this device against the Church of *Corinth*, and this *incestuous* man, to lull *them* asleep, lest *they* should awake the power of Discipline against his sin, by which he was in a way to get advantage. *First*, Against the *incestuous*

man. And *Secondly*, Against the *Church* of *Corinth*.

1. Against the *inceſtuous* man, by their ſecurity to lull him aſleep in his ſin: He would lay *him* aſleep in his ſin, by laying the *Church* aſleep from taking notice of his ſin.

2. Against the *Church* of *Corinth*.

1. By making them guilty of his ſin, not in *doing*, yet in *partaking*; not in operation, yet in toleration: The Church becomes guilty of thoſe ſins ſhe doth not bend the brows of Diſcipline upon: Church-officers make other mens ſins their own ſins, by not admoniſhing, reproving, and not drawing the bow of Diſcipline againſt them.

2. By infecting the Church of *Corinth* with more of the ſame, or the like ſins in the long run. And therefore ſaith
1 Cor. 5. 6. *Paul*, *Know ye not that a little leaven leaveneth the whole lump?* *Paul* was not ignorant (here) of Satans device: he knew that as one weed (ſuffered to grow) doth ſhed its ſeed, and beget many: As a ſtone caſt into the water begets one circle, which by multiplication begets many more: So *one* inceſtuous ſin (tolerated) would beget another, and it another, and that another: or the toleration of that ſcandalous ſin would ſpeak for the toleration of another: If they would digeſt *inceſt*, they would much more in time tolerate and concoct *adultery* and drunkenneſs, and I know not what well: But when *Paul* had wrought upon the Church of *Corinth* to deliver the offender unto Satan, obſerve how Satan doth ſpin a *new* thred of device againſt them, of which *Paul* ſpeaks in this place. Well,

You have heard the Doctrine, which is, That Satan is a learned and exquiſite Artiſt in the Trade of deceiving ſouls. He is full of methods and devices: As he hath an heart, ſo he has an art to deceive.

1. I ſhall diſcourſe how *buſie* and *skilful* Satan is to undermine us. And *then* I ſhall *arm* you againſt his devices: and if you have skill in both theſe, you may walk the *ſafer* to Heaven.

I ſhall (in the *firſt* place) ſhew you how buſie and skilful Satan is to undermine you: And that,

1. Becauſe he is a very *intelligent* creature. He is νοήμων, and therefore hath νοήματα: As the *Holy Angels* are wiſe to do good, ſo the lapſed Angels are wiſe and ſubtil to do evil.

The

The Angels that fell, loſt the *goodneſs* of their underſtanding, not the *eſſence* of their underſtanding: I ſay, *Satan* has loſt the goodneſs of his underſtanding, but not the eſſence of it; he can make pitfolds, and lay ſnares to catch poor ſouls. Satan is a very intelligent creature.

Firſt, He is a *great Scholar*. And then, *Secondly*, He is a *deep head-piece*.

1. He is a *great Scholar*: exceeding well read. Firſt in the Book of the *Creature*. And ſecondly in the Book of the *Scripture*.

Firſt, He is well read in the Book of the *Creature*. He knows all *natural* things with the *cauſes* and *ſecrets* of them, and therefore can work *marvels* and *wonders*, though not *miracles*. And,

Secondly, He is exceeding well read too in the Book of the *Scripture*: He *ſtudieth* Scripture, not to *convert*, but to *pervert* poor ſouls: yet I ſay, he ſtudieth hard the Scripture, and therefore he hath the Scripture at his fingers ends: as you may ſee in his Diſpute with Chriſt: *IF thou be the Son of God, caſt thy ſelf down: For it is written He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.* Matth. 4. 6.

Secondly, He is a *deep head-piece*. He hath a ſtrong brain: he is not (as we ſay) a *meer Scholar*; a man may be a *great Scholar*, and yet but a *fool* in other things: But *Satan* is not ſo, he is a very *elaborate polititian*: Eagle-eyed to carry about his deſigns very exactly. I will ſhew you in theſe ſeven following things:

1. Satan can trace or find out the *tempen* and *diſpoſition* of the heart. He can feel your pulſe, and (as the Phyſitian) can find out your temper: I do not ſay, he knows the heart as well as *God*, but *he* knows our hearts better than our ſelves: I ſay, he feels the pulſe, and finds out the darling ſin; he ſtudies more our hearts than we our ſelves, and therefore we had need to be wary.

2. When he hath found out mans temper, his darling ſin, he can lay a bait of Temptation *ſuitable* to it. He diſcerns a *proud* heart, or a *covetous* heart, and then he lays his Temptation to *Harmonize* with it. Thus you may ſee in *Job*, *Jobs* Oxen

Oxen were plowing, and the Aſſes feeding beſide them; and
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Thus to blind the *ten Tribes*, and take them from the true worſhip in *Jeruſalem*, *Satan* ſets up a worſhip in *Dan* and *Bethel*, *and Jeroboam ordained a feaſt in the eight month, on the fifteenth day of the month, like unto the feaſt that is in Judah*. 1 Reg. 12.32.

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And

And for better facilitating his purpoſe, called him the *Son of God.*

The *Devil* would make them believe, that the *feaſts* of the *Jews* were derived from the *Gentiles*; when indeed they came to the *Gentiles* from the *Jews: Plutarch* ſaith, that ſome of the *Jews feaſts*, yea, their *Sabbath day*, and the word *Sabbas*, was derived from the *feaſts* of *Bacchus*; but indeed the ſolemnities of *Bacchus* came from them, being not ſo ancient as *Moſes*. And thus the *Devil* damns many a ſoul, by letting them do the like things which *God* doth in the Saints: Doth a true Saint *believe?* *Satan* can ſuggeſt a motion *like believing* into the ſoul: Doth a true Saint *repent?* *Satan* will do the like in ſome of his, and ſuggeſt ſome thing *like repentance* into the hearts of his: and therefore is he ſaid to
2 Cor. 11.14. *transform himſelf into an angel of light.* How is Satan ſaid to transform himſelf into an Angel of light?

See Annotat. upon the place. When he ſuggeſts things that ſeem to ſavour of *Piety*, *Zeal*, and *Holineſs*, as if the motion proceeded from an *Holy Angel*: Whereas thoſe things which he ſuggeſteth, as he ſuggeſteth them, tend wholly to Gods *diſhonour*, and the ſouls ruine.

5. Satan tempts by dropping *good things* into your thoughts, when they ſhould be employed upon *other* good things. Thus when you are praying or hearing a Sermon, there will come into your minds very gracious Meditations and deſires, good reſolutions of doing this or that good work, ſometimes good affections, as of grief for your ſins, and the like, all which were good at *another time*, but not at that time, becauſe the Devil throws them in unto you, to take off your thoughts from the *preſent duty*: He will let your thoughts wander in Prayer, upon good things, that you may be never the better for that Prayer.

And he will raiſe up good and holy motions in you, whilſt you are hearing a Sermon, that they might divert your thoughts from the preſent Sermon: Here our deceitful hearts will be ready to think that thoſe come from the *Spirit* of *grace* (oh *cunning Devil*), but the truth is, they come from *Satan:* for the *Spirit of God* hath no ſuch office to draw away mens minds from hearing the word, nor to trouble mens minds in prayer, with thoughts impertinent.

6. Satan makes choice of *ſuch* inſtruments to tempt by, as

are

are likely to be *moſt effectual*. Thus (you know) he did overcome *Adam* by *Eve* his *ſecond ſelf*: Again, thus he tempted *Ahab* by *Jezzabel*, a prevailing inſtrument. And thus he tempted *Job* by his wife: and thus he tempted *Chriſt* by *Peter*, and therefore ſaid Chriſt to *Peter*, *Get thee behind me, Satan.* Gen 3. 6. 1 Reg. 21. Job 2. 9. Matth. 16. 22, 23.

Satan can make uſe of our *friends* to do us hurt by: He tempts not only by *himſelf*, but by *inſtruments*; and not only by ſuch as are at a *diſtance* from us, but by thoſe who are *neareſt* in relation, and by thoſe *moſt*: He can make a friend, a child, a wife, inſtrumental for our ruine: As *Saul* married his Daughter to *David*, *that ſhe might be a ſnare to him.* 1 Sam. 18. 21.

6. Satan tempts us by our *own ſelves*. He makes uſe of our *own reaſon* or underſtanding to deceive our ſelves: he draws *reaſon* out of our own bowels to deſtroy us: and here you have the firſt particular, where you find how buſie Satan is, and how skilful an artiſt Satan is to undermine us: he is a very *intelligent* creature.

2. Satan is armed with *malice* againſt ſouls. That's a reaſon that ſets him upon deviſing devices againſt us: As *David* ſaith, *All that hate me, whiſper together againſt me; againſt me, do they deviſe my hurt:* And in another place, *While they took counſel together againſt me, they deviſed to take away my life.* So that hatred and malice is the root of plotting and evil devices againſt one: When we hate one, and bear him ill will, then we ſet upon devices againſt him. Now Satan is full of malice againſt God, and then againſt the *Church* and *People* of God. 2 Particular. Pſal. 41. 7. Pſal. 31. 13.

1. His malice againſt God. To tempt men is a pleaſure to his malice, thinking himſelf by this means ſomewhat revenged of *God*: As he that defaceth the *picture* of his enemy, when he cannot come at his *perſon*, eaſeth his *ſpleen* a little: ſo the Dog gnaws the ſtone, that cannot reach the thrower: ſo Satan makes it his work to raze *Gods Image* out of man, becauſe he cannot reach *God himſelf*.

2. Satan is boundleſs in his malice againſt *Gods People*, and againſt the *Church* of God. Therefore ſaith *Paul*, *God is faithful, who will not ſuffer you to be tempted* (namely by Satan) *above that you are able*: As if he had ſaid, Satan would with all his heart lay more upon you, than you are able to 1 Cor. 10. 13.

bear; Satan would break your backs, if he were let alone, but God will not ſuffer it. Obſerve here theſe four things:

1. Satans extream malice is ſeen in tempting *us* againſt *God*, and in tempting *God* againſt *us*. He doth not only tempt us to ſin againſt God, (that were malice enough) but when we little think of it, when we are aſleep, or in our buſineſs, he is trying and tempting God againſt us: O extream malice! Thus God himſelf acknowledgeth in *Job*, *Thou movedſt me againſt him, to deſtroy him without cauſe.* Pure malice ſtirreth up Satan againſt the People of God; though he always pretends ſomewhat *in them*, yet the cauſe is in *himſelf*: and therefore *Satan* hath two names in Scripture, ὁ πειράζων, a *tempter*. Διάβολος, *ſlanderer* or *accuſer*, noting his two ſpecial works, *Temptation*, *Accuſation*.

Job 2. 3.

He ſolicites good men to do *evil* againſt *God*; hence he hath his name, the *tempter*; and he ſolicites God to conceive *evil* of *good men*; and hence he hath his name, the *ſlanderer*, or *accuſer*.

2. When Satan cannot obtain againſt us, by one means, he endeavours it by another. He will not give off for the *loſs* of *one game*: he is not wont to give his *cauſe* over for *loſt*, becauſe he cannot *carry* it at firſt: he will try, and try again. As it was with *Balaak*, when he ſent for *Balaam* to curſe the people, and ſaw the buſineſs did not proſper; *Balaam* could not curſe them; he brought him to another place, *Come* (ſaith he) *I pray thee, I will bring thee to another place: peradventure it will pleaſe God that thou mayeſt curſe me them from thence*; though you could not do it in one place, you may in another: Satan (if he cannot work his will one way) will try a ſecond or third; and obſerve, that when Satan tryeth a ſecond means after a firſt, he tryeth a way more probable and efficacious for his ends than the former.

Numb. 23. 27.

3. When a *weaker* will not do it, he provides *ſtronger* means: As God in puniſhing or chaſtiſing ſinners, when a leſſer Judgment will not humble them, he ſends a greater: God comes not only with *another*, but with *ſorer* Judgments: *IF ye will not yet for all this hearken unto me, then I will puniſh ye ſeven times more for your ſins.* So Satan, if you will not hearken unto him in *one* temptation, he will tempt you *ſeven times more*,

Lev. 26. 18.

more, and ſeven times *ſtronger*, as he did *Job*. Job 2. 5.

Before he got leave to touch *Jobs* cattel and goods, and to touch *Jobs* Children, Sons and Daughters, here was one greater than the former: for a mans *children* are more than all that he hath in the world beſides: A mans *children* are *himſelf*; in every child is the Father multiplied: the child is the Fathers bowels, and therefore this affliction reached to the very bowels of *Job*. Then after all this, he gets leave to ſmite *Jobs* body: *Put forth thine hand now, and touch his bone and his ſleſh, and he will curſe thee to thy face.* Job. 1. 14. 15. 16, 19. Chap. 2. 5.

And this is *greater* ſtill than the former: *Jobs children* were near to him, but *himſelf* was nearer: and therefore ſaid Satan, *Touch his bone and his fleſh*, that is, afflict his body; the *bone* and the *fleſh* are the two chief parts, the material parts of the body: of them the whole Fabrick doth conſiſt.

The *bone* is as the ſtone or Timber in this houſe, and the *fleſh* is as the Lime and Morter, filling of it up: Touch this, ſaith Satan; and here he aims at *ſore* affliction: for if he had ſaid only thus, [*Touch his fleſh*] that might have been made affliction great enough: But when he ſaith [*Touch his bone and his fleſh*], he aims at *deep* affliction: Touch him ſo, as that his *very bones* may ſhatter, that the *very pillars* may ſhake: Touch him ſo, as that the pain and diſtemper may ſink into his very *bones*, into his *marrow*; the bone it ſelf is a part without *feeling*, yet to *touch the bone*, imports the *greateſt pain* that can be felt.

4. Satan, if he prevails at the *firſt on-ſet*, in the *beginning* of a temptation, he drives on *furiouſly*, and takes advantage to *rout* the whole ſoul: As a Troop of Horſe, that having once broke the *rank*, goeth on fiercely, hoping thereby to *rout* the whole body; ſo doth Satan: you may ſee it in the *pitcht battel* which he fought with *Peter*: *Peter* (you know) goeth after *Jeſus* to the *high prieſts* Palace, there *Peter* unawares doth (as it were) draw out into the field. Well, the *Devil* reſolves to enter into *Battalia* with him, (*Simon, Simon*, ſaith Chriſt, *Behold, Satan hath deſired to have you, that he may ſift you as wheat*): And there he doth firſt *skirmiſh* with *Peter*, and ſends out a *Damſel* againſt him, *Thou alſo waſt with Jeſus of Galilee: but he denied before them all, ſaying, I know not what thou ſayeſt.* Luk. 22. 31. Matth. 26. 69, 70.

Here ſhe *breaks* the *rank*, and gets in upon *Peter*: and what doth *Satan* do now? He drives on furiouſly, takes the preſent advantage, and ſends *another maid*, and ſhe chargeth
Verſ. 71. him *more ſtrongly: for ſhe ſaith to them that were there, This fellow was alſo with Jeſus of Nazareth.* Mark ye [*this fellow*], and ſhe ſaith it *unto them that were there* round about him: A worſe charge than the former, *And again he denieth*
Verſ. 72. *with an oath*: But *Satan* follows on ſtill, and now draws up
Verſ. 73. his whole body againſt *Peter*, *After a while came unto him* [*they*] *that ſtood by* (a ſtronger multitude ſtill), *and ſaid unto Peter,*
Verſ. 74. *Surely thou alſo art one of them, for thy ſpeech bewrayeth thee. Then began he to curſe and to ſwear, ſaying, I know not the man.* And now he *routs Peter*, and *diſperſeth* all his forces; for ſaith the Text, *He began to curſe and to ſwear, ſaying, I know not the man:* And here you have a ſecond particular, Satan is armed with malice againſt ſouls.

3 Particular. *Thirdly*, Satan is armed with pride: As *David* ſaith, *The*
Pſal. 10. 2. *wicked in his pride doth perſecute the poor: Let them be taken in the device they have imagined.*

4 Particular. *Fourthly* and *laſtly*, Another *reaſon* that helps *Satan* on well in his devices, is, becauſe he hath a *large conſcience*. Indeed he hath *no* conſcience; Satan hath conſcience *of* ſin, but he *makes* no conſcience of ſin; he hath *conſcience* of ſin, that is, ſmiting him with *ſenſe* of guilt; but he makes no conſcience of ſin, and therefore can do any thing: As a man that makes nothing of ſin, to ſwear nor lye, he may carry on any deſign, he may grow rich: Now the Devil is ſuch, he will ſwear, and diſſemble, and lye, and therefore may carry any deſign on foot: He did lye
Gen. 3. 5. to *Eve* in paradiſe: and *he was a lying ſpirit* in the mouth of
1 King 22. 22. *Ahabs Prophets.*

Uſe 1. The firſt *Uſe* is this, If Satan be ſo *learned* and *exquiſite* an artiſt in the Trade of deceiving ſouls, then let us not be *ignorant of his devices*, as the Apoſtle ſaith, but be *fore-warn'd*, and *fore-arm'd*. In the handling of this *Uſe*, I ſhall diſcover Satans *plots* and *temptations*: Satan doth tempt men, Firſt, *Before converſion*. Secondly, Satan tempts men *in converſion*. And thirdly, Satan tempts men *after converſion*.

1. Satan tempts men *before* converſion, that they may not be converted.

Firſt,

First, To delay their repentance till they be ſick: When we are ſick, then we will repent: Pain and weakneſs of body is no advantage to repentance, and returning unto God: it unfits the ſoul for action: Hence obſerve what the Apoſtle *James* ſaith, when he reckons up the ſeveral conditions of the Saints: *Is any among you afflicted? let him pray:* [he ſpeaks that in general] but ſaith he, *Is any ſick among you? let him call for the elders of the Church, and let them pray over him:* As if he had ſaid, a *ſick man* can hardly pray for himſelf: *Is any among you afflicted? let him pray:* In afflictions a man can pray for himſelf: But *is any ſick among you? Let him call for the elders of the Church, and let them pray over him:* As if he ſhould ſay, a ſick man cannot pray for himſelf: he hath enough to do to wreſtle with his *pain* and *conflict*: he hath need to call *others* to pray for him: A diſeaſed body unfits the mind for holy duties: and therefore ſick *Hezekiah's* praying, is called *chattering*; *like a crane or a ſwallow, ſo did I chatter:* The pain of his body wrought ſuch a diſquietneſs and uncompoſedneſs upon his ſpirit, that he could not *pray*, but *chatter*; or [*like a crane or a ſwallow, ſo did I chatter*], that is, I could not *ſpeak*, but *ſigh* and *groan*; or, I was ſo full of pain, that my Prayers were very *quick* and *ſhort*: not *ſentences*, but *words*, not *words*, but *ſyllables*: not *plain ſyllables*, but *chatterings*: How pitiful then are they miſtaken, who put off repentance till their bodies be in pain, till they are ſick or weak? They do it upon this ground, becauſe when the body is *ſick*, they think repentance is *eaſie*: It is quite otherwiſe.

Jam. 5. 13, 14.

Iſa. 38. 14.

Annotat.

And therefore did *Satan* aim to make *Job* ſick: Satan was confident to trouble the *mind* of *Job*, by caſting Darts and Diſeaſes into his *body*: by making *Job ſick*, he hoped to make *Job blaſpheme* and *curſe* God; *Touch his bone, and his fleſh, and he will curſe thee to thy face.* If Satan thought by pain and ſickneſs to make *Job blaſpheme* God, Doſt thou think that pain will be an advantage to thee to *turn* to God?

Job 2. 5.

It is ſaid in *Revelations*, at the pouring out of the *fourth vial*, when they were *ſcorcht with great heat, they blaſphemed God, and they repented not, to give him glory:* Let wicked men be ſcorcht with a *feaver*, or with a *peſtilence* or *ſickneſs*, and 'tis the way to make them *blaſpheme* God; and therefore 'tis a woful

Chap. 16. 9.

woful thing to put off repentance to a pained body: pain in its own nature, fits us rather to *blaſpheme* and fly *upon* God, than *fly* to God.

Never think (it is one thing what *God* may make uſe of; but do you never think) to have help for the *cure* of your ſouls, by the *diſeaſes* of your bodies: Uſually we find, that either *ſick perſons* repent not, or theirs is but a *ſickly repentance*: Indeed a long and lingering ſickneſs may do much; there is a time wherein the underſtanding may act *deliberately*, and the work may be *digeſted*: but a *ſhort ſickneſs*, and a *ſhort repentance*, ſuch as it is, I ever doubt of.

I ſay, Satan tempts before Converſion, namely to hinder us from entring the ways of grace, and to keep us out of Chriſt: For, if we be once in *Chriſt*, we are gone from him; he can hurt us no more than he can Chriſt: and you may ſee how far his malice can reach, *The ſeed of the woman ſhall break the ſerpents head*, that is, *his power*: *The ſeed of the ſerpent ſhall bruiſe his heel*, that is, *his humanity*. When thou art once in *Chriſt*, he can *bruiſe* but *thy heel*, he may ſtir up *affliction*, bring thee to thy *grave*, but ſhall never bring thy ſoul to Hell.

At the beſt, pain can but *reſtrain* your luſts, it cannot *heal* them: A diſeaſe can but abate the *acts* of ſin, it can never deſtroy the *life* of ſin: Death it ſelf cannot *kill* ſin: the ſins of wicked men *live*, when they are dead: The *grave* cannot conſume them: nor the *fire of hell* waſte their ſtrength: the ſins of unbelievers ſhall remain, not only in their *guilt*, but in their *power* to all eternity.

Queſt. *But how does Satan hinder our converſion?*

Anſw. By kindling a ſtronger love in us to ſin. There is in all men by nature a *love* to ſin, and Satan comes and blows that fire into a flame, and ſo our love becomes *predominant*: and afterwards it becomes a great work to un-love that ſin.

2. Satan tempts the *unconverted* theſe two ways:

1 King. 22. 22. 1 King. 22. 4, 5. 1. By inſpiring his *falſe Prophets* and *Miniſters*. Thus he deviſed *Ahabs* deſtruction: *I will go forth, and I will be a lying ſpirit in the mouth of all his prophets.* And again, *Ahab*

King

King of *Iſrael* asked *Jehoſaphat* King of *Judah* (who came to ſee him) whether he would go with him to Battel to *Ramoth Gilead?* Well, the King of *Judah* promiſed the King of *Iſrael*, and told him, ſaying, *I am as thou art, my people as thy people, my horſes as thy horſes:* Afterwards *Jehoſaphat ſaid unto the King of Iſrael, enquire I pray thee, at the word of the Lord to day: Then the King of Iſrael gathered the prophets* [that is, Verſ. 6. the *falſe prophets* inſpired by *Satan*] *together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth Gilead to battel, or ſhall I forbear? and they ſaid, go up, for the Lord ſhall deliver it into the hand of the King.* Conſider it ſeriouſly, They that admininiſter the *Oracles* of God, are the greateſt mercies, or greateſt curſes: When they drop from their lips nothing but Gods mind, they are mercies; if not, they are curſes.

2. Satan tempts the *unconverted*, by numbering more *falſe prophets* than *true*. For when Satan cannot act for *Truth* on his ſide, he will act by *number:* He will weigh the balance by number, when he cannot by truth: he will diſgrace *truth* by the greatneſs and multitude of *number* againſt it: for he knows what will take among *carnal* and *ignorant* men: they are carried with *quantity* more than *quality*: What are *you* (ſaith Satan, that are but *one* or *two*) wiſer than *ſo many?* Can *truth* ſit upon the lips of *ſo few?* If it were truth, why ſhould not *others* know it as well as *you?* Why ſhould *ſo many* be ignorant of it? Thus he carried his device upon the wings of *multitude* againſt *Ahab:* to hatch his deſign againſt 1 Reg. 22. 6. *Ahab*, he did ſit upon the ſpirits of *four hundred prophets*, againſt *one Micajah:* ſo there are *many* looſe lives againſt one *Chriſt:* though there be *many* (now a days) that teach men by their words and doings, that men may live looſely; yet *Chriſt* ſaith, *Broad is the way to deſtruction, and narrow is the way to life:* So that the *fewneſs* of thoſe that carry on the way to *life*, is a Teſtimony of the *truth* of it.

3. Satan tempts the unconverted, by putting men out of *conceit* with the godly, that they are *proud* and *Hypocrites.*

Secondly, Satan tempts men *in converſion:* He can play his part here alſo: he is cunning everywhere to deſtroy: if he cannot keep ſinners *from* converſion, he will *hinder* them *in* converſion:

verſion: Now Satan temps men *in* converſion,

1. By putting hard thoughts of *God himſelf* into them; and therefore no marvel if they have hard thoughts of *godly men*: When ſuch a ſoul is coming unto God, he is by Satan *way-laid* with this, namely, that God will never *pardon* him; he *would* repent, but *dares* not: he takes *God* for his *Enemy*: Satan would fain make a poor ſoul that's coming unto God, think that *God* is his *Enemy*, and *will* not ſave him; it is one of his Maſter-pieces to bring the *love* and *good-will* of God into ſuſpition: Oh! ſaith he, why ſhould I *repent?* I ſhall not be *accepted*: and this is no ſmall weapon.

And thus Satan deals with *grown* Saints, and *ſtrong* Chriſtians; and therefore ſurely the temptation is a ſtrong Engine, it hath more than ordinary ſtrength in it: He practiſed thus againſt *Job*, *The fire of God* (ſaith the meſſenger) *is fallen from heaven, and hath burnt up the ſheep:* Mark ye, why did Satan conſume *Jobs ſheep* with *fire?* He ſtirred up the *Sabeans* to take away his *Oxen* and *Aſſes*, and why not the *ſheep?* why, to provoke *Job* (if he could) to be paſſionate againſt *God*, and (for that was his great deſign) to *curſe* and *blaſpheme* God, to beget an opinion in *Job*, that *God* was now his *Enemy*, as well as *Man: The fire of God is fallen upon the ſheep*, thou canſt not put *this* off as thou mightſt do the *other*, and ſay, this is but the *malice* or *covetouſneſs* of the *Sabeans*, that rob me of my goods; no, thou ſhalt ſee now, that *God himſelf* is angry, *heaven* frowns upon thee, *the fire of God* conſumes thee: Turn over the Records of all *antiquity*, and ſee whether ever *God* dealt *thus* with any, but thoſe curſed *Sodomites*, upon whom God rained fire from heaven: Was *God their* enemy in *that* puniſhment? Behold, he ſends ſuch an one upon *thee*; though God hates nothing ſo much as ſin, yea nothing but ſin, yet he would fain ſave the ſinner: Now then bring your ſouls to this, either I will be a natural man ſtill, or elſe I will get into *Jeſus Chriſt*: Sirs, If you live in ſin, you will loſe your ſouls: if you *throw away* ſin, you ſhall be *received* into the boſom of Chriſts love.

Job 1. 16.

Verſ. 14, 15.

2. *In* converſion one device by which Satan tempts is, when poor creatures are coming home to God, to *fright* them with fearful blaſphemies. As for example, he will *firſt* tempt or ſuggeſt to thee, that there is *no God*; and this temptation ſprings imme-

immediately from Satans *hatred* of God: he would annihilate God.

But now to *oppoſe* Satan in this his device, how ſhall I encounter him? Thou muſt arm thy ſelf againſt this temptation, thus:

Anſw. 1. Tell him, Satan *thou knoweſt* there is a God: thou wouldſt have me *believe* there *is no God*, and yet thou *knoweſt* that *there is a God: The Devils alſo believe* [that is, that there is one God] *and tremble.* Jam. 2. 19.

Anſw. 2. (And obſerve it): in that the Devil tempts thee, that there is *no God*, ſhould be a *means* and *argument* to thee to believe more *certainly* that there *is a God:* Satan would keep *you* from believing that which *he cannot but believe:* And this ſhould be a ſtrong argument to make us believe that there is a God: for *were* there *no God*, the Devil would never tempt to think that there is a God.

3. Another temptation to men *in* converſion is this, My heart is *hard*, *I cannot* repent of ſin: *I cannot* be ſorry for my ſins.

Oh! you muſt venture your ſoul upon *Jeſus Chriſt*, for *free* pardon and *juſtification*; you muſt take *Chriſt*, and he will give you a ſoft heart, he will give you *repentance unto life:* Acts 5. 31. You muſt take Chriſt for pardon, and for repentance alſo, that you may be pardoned.

Queſt. *But may I before I repent, take hold of Chriſt for pardon? May one that cannot repent, lay holy and lean upon Chriſt?*

Anſw. 1. There's difference between one that *cannot* repent, but *would:*

2. And one that *doth not* repent, and *will not*; *cares not* to repent.

1. He that *doth not* repent, and *will not*, he may not take hold of Chriſt, nor lay claim to him.

2. But he that *cannot* repent, but *would*, he may lay hold of *Chriſt*, that he may repent: and he will go to Chriſt (nothing ſhall ſtave him off) to fetch repentance from him: I ſay, he may go to Chriſt for repentance: See how *David* did do ſo, *Create in me a clean heart, O God, and renew a right ſpirit within me.*

There are two ſnares and nets which the Devil ſets for people.

1. One is, that they hope to be *ſaved* by Chriſt, and never care to be *humbled*, nor to be *ſanctified*: and in this the *prophane* are caught.

2. Another ſnare which Satan layeth, is to make men labour for *Humiliation*, *Holineſs*, *Mortification*, *Obedience*, and not labour to *believe*: and in this *well-meaning* people are caught. For the *firſt*:

First ſnare. *Firſt*, They that hope to be *ſaved* by Chriſt, and never care to be *humbled*, nor to be *ſanctified*, theſe are ſadly in Satans ſnare: he holds them deadly: for *Faith* which *juſtifieth*, *makes holy*, though it doth not *juſtifie* by its *holineſs*: *Faith* makes thee a *new creature*: *that Faith* is none of *Gods making*, that doth not make thee a *new man*: And therefore it was the ſpeech of *Francis Spira*, in his *deſertion* and *anguiſh* of ſpirit, I will not (ſaith he) derogate from the certainty of ſaving-faith, and the promiſes of the Goſpel, for they are moſt ſure; but yet take heed of relying on *that faith* that works not a *holy* and *unblamable life*, worthy of a Believer; believe me (quoth he) it will *fail*, I have tryed it: and therefore he much commended to them the Epiſtles of *Peter*, which preſs *ſanctity* and *chaſtity*.

Pag. 114.

Second ſnare. *Secondly*, The other ſnare which Satan layeth, is to make men dig and labour in the Mines of *Humiliation* and *Holineſs*, and *ſubduing* their ſins, and not take pains to *believe*.

1. Here's labour in vain, for that which *can never* bring thee *Chriſt*, nor ſalvation, and that Satan knows, and therefore puts men on it, to make them ſpend time and pains to no purpoſe: he puts them in a way where *Chriſt is not*, that they may not find Chriſt where *he is*: As *Rahab* ſent the men of *Jericho* away towards *Jordan* to ſeek for the *ſpies*, when ſhe hid them in the *ſtalks of flax*: So Satan ſends men a travelling after Chriſt over Hills and Dales, over the *hills* of *Duty*, and *high ſtrains* of *Holineſs*, and *days* of *Humiliation*: And therefore as Chriſt ſaid to *Martha*, ſo ſay I to theſe, *Ye are careful about many things* [how to *ſubdue* your ſins, and be *humbled* for them] *but one thing is needful*, that is, to come to Chriſt, and believe in him: do *this*, and *you ſhall be ſaved*.

Joſh. 2. 5, 6.

2. When ye have believed and received Chriſt, then you ſhall be

be able to do all things; then you ſhall have, 1. Mortification and Victory over your luſts. 2. Sanctification and Ability to duty, and not before: Theſe be the Births of believing; you muſt believe before you can have theſe: As a woman muſt be married to a man, before ſhe can have *lawful* children by him: Were it not a ſimple thing for a woman to expect children *legitimate* by a man, and then ſhe would marry him?

As abſurd it is to expect, Firſt to have legitimate graces in the ſoul, and then to believe, to be ſanctified, and get victory over ſin, and then to believe in Chriſt; for *Faith* (which doth eſpouſe thee to Chriſt) is the *cauſe* of all *true* Mortification and Holineſs, as marriage is of children: As the Apoſtle tells you, Ye are *married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. Chriſt* is (as it were) the Father of all our graces (of him we received *grace for grace*); and when he hath married us to himſelf, he begets them in us. Rom. 7. 4.

Of his grace he conveys grace to us, and he never doth it but by *our Faith* in him: for it is by Faith that *he* lives *in us*, and we *in him:* and *holineſs* is the *means* by which Chriſt after he is believed in, brings them that believe in him, to ſalvation.

And this removes that objection that troubles many, *repentance* and *converſion* is requited to *pardon* of ſin: *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.* Act. 2. 38. Again, *Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.* Act 3. 19. Once more, *For him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* Act. 5. 31. How then ſhall *I* believe his promiſe of mercy to the pardon of my ſins, that cannot clear my Converſion to my Conſcience? None can enter into the Kingdom of God, except they be *born again of the ſpirit: If I live after the fleſh, I ſhall dye.* John 3. 3. Rom. 8. 13.

Here are *two queſtions* confounded, they muſt be diſtinguiſhed and taken aſunder.

1. What manner of perſons they be whom God admits into *Heaven?*

2. What manner of perſons may receive Chriſt unto *Juſtification* of life? For the firſt,

1. God indeed receives *none* into Heaven, but those on whom he hath written the golden Characters of *sanctification.*

Act. 20. 32. *And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* For the second, *who* may receive Christ?

2. I say, *any one* (whoever he be) that finds his own *guiltiness* and *death*, and is affected with it in his heart. Every *burdened* sinner, hearing Christ propounded in the Covenant of Grace, with this only condition of believing in him, *may come* to him for life.

Mr. *Wilson* Help to Faith 80, 81. *Christ* and the *Covenant of Grace* is offered to *unregenerate* men, who being enabled by Gods Spirit to perform the condition [which is to believe in Christ] Christ is theirs.

Ibid. A man must not stay to *receive* Christ, till he first find in himself *regeneration* and *repentance towards God*, which is wrought out of it: but he must *first believe*, that in *Christ* he may receive the promised Spirit unto his *new creation*, or *conversion* unto God: for Christ is given, to give us these things: he

Act. 3. 26. is sent to *bless* men, *in turning* them *from their sins:* Act. 5. 31. *And him hath God exalted with his right hand, to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins.*

And therefore we are not to look first to find Repentance and Conversion in *our selves*, and then come to *Christ* to obtain forgiveness; but we must seek both in *him:* we must take Christ, that we may have these from him: as the *woman* that had an incurable Issue,

1. Believed that she should be *healed*, if she touch't the Hem of *Christs* garment.

2. She *ventured* and *resolved* in her self to touch him.

3. Upon the touch, felt in her self that she was healed; so poor sinners that feel loathsom diseases of sin in them, are to go and venture to touch Christ, and to expect pardon and holiness from him: And therefore see your error, you who will not believe, till you have first grace strengthening you to duty, and subduing sin in you: if you could clear up your Conversion, and find these things in you, then you could believe, and not else; and therefore thou must first believe in Christ, before thou canst clear up thy Conversion to thee: To answer this

this Branch, how ſhall I believe, till I clear up my Converſion?

Thirdly, There is a double Act of Faith.

1. There is (indeed) an act of *Faith* which cannot be had till this be had, which *Divines* call the *reflect act*: whereby a ſoul believes that it doth believe, believes that it is in Chriſt, believes that it is in a ſaved condition; before *this act* can be, there muſt be *repentance* and *holineſs*, and tryal of our graces. *Examine your ſelves, whether ye be in the faith: prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* This act *preſuppoſeth* Faith, and is a knowing, that we *have* Faith: This is not the *neceſſary means* to *ſalvation*, but to *aſſurance* and *comfort*. Mr. *Archer*, P. 30. 2 Cor. 13. 5.

2. There is another act of *Faith*, namely the *direct act*, which is believing: not a believing that *I do believe*; nor a believing that Jeſus Chriſt *is mine*: but a believing *on* Chriſt, that Chriſt *may* be mine, and that *I may* be ſaved and ſanctified by him: and this muſt be before we *can* repent: we muſt not ſtay from *this act* of Faith, till we can clear up our Converſion to us; but *believe* in Chriſt, that we *may* love God, and clear up our Converſion to our ſelves: For (mark you) *Faith* is one *part* or *grace* of thy Converſion: Thou canſt not clear up thy converſion, *till* thou doſt believe; ſurely, then thou muſt *firſt believe* alſo in Chriſt, as well as *repent*, that thou mayſt clear up thy converſion to thy ſoul. And therefore when Satan ſhall tempt thee, what *haſt thou to do* to caſt thy ſelf upon Chriſt, ſeeing thou knoweſt not that he is thine? What *right* haſt thou to put thy ſelf on Chriſt, and art not ſure he is thine? Oh, ſaith a ſoul, if I might truſt my ſelf on Chriſt, I would.

Thou mayſt caſt thy ſoul upon Chriſt, *before* thou knoweſt him to be thine: Obſerve, there is a twofold truſting and relying upon Chriſt: 1. The one is at a venture, without a *perſwaſion* of an Intereſt in him, grounded on Gods *free offer* of him to all ſorts of people: This is the ground of our firſt believing, on our firſt coming to him, and entertaining of him; for if this were not, people would never receive him: This ſeems to be no more than a confidence in his *ability* and *willingneſs* to ſave all that come to him: Thus the *man* that had the *leproſie*, came and caſt himſelf on Chriſt at a *venture*: he knew that Chriſt *could* heal him: and therefore ſaith he, *Lord, if thou wilt*, *Note.* Mr. *Archer*, P. 20.

wilt, thou canſt make me clean. He is not *ſure* that Chriſt *would* heal him, only makes a *venture* upon the *pleaſure* and *goodneſs* of Chriſt to heal him.

2. The other is a more *certain* thing, grounded on the Knowledg of an Intereſt in Chriſt: Becauſe a ſoul *knows* it hath Chriſt for its own. therefore it reſts on him confidently for ſalvation. This [*truſt*] follows the *Knowledg* of our believing, and is a *further act* and *degree* of Faith, and comes after our *coming to* him, and *receiving* of him: *The Lord is my rock, and my fortreſs, and my deliverer: My God, my ſtrength in whom I will truſt; my buckler, and the horn of my ſalvation, and my tower.*

Pſalm. 18. 2.

Pſalm. 25. 2. *O my God, I truſt in thee, let me not be aſhamed: let not mine enemies triumph over me.*

And therefore *poor ſinners*, let me (oh let me) invite you to Jeſus Chriſt: I tell you, *Chriſt* and *Juſtification* by Chriſt, are free for any perſon whatſoever, to obtain by believing: See *John* 6. 35, *I am the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me ſhall never thirſt:* [*He that cometh, he that believeth*] that is, *any one* that *cometh, any one* that *believeth:* It is an *indefinite propoſition*, and is equivalent to an *univerſal:* It is as much as to ſay, *whoſoever comes*; as it is elſewhere expreſſed, [*That whoſoevrr believeth in him, ſhould not periſh, but have everlaſting life*] that is, any perſon whoſoever may [upon believing] obtain Chriſt and Life by him: The meaning is not only, that Chriſt is *free* for all ſorts of people (for all ſorts of people ſhall actually have Chriſt, becauſe God hath his *elect* of all ſorts, both *poor* and *rich*, *bond* and *free*, *Jews* and *Gentiles*, young and old, men and women, wiſe and fooliſh, one nation and another); but that there is no particular perſon in the world (to whom the Goſpel comes) who may not *by believing* have Chriſt and Salvation by him: Chriſt is ſo freely tendered to all comers, to all receivers, to all that believe in him, that there is no perſon of any Countrey or Condition, of any Age or Sex, or Sins whatſoever, but by *believing* he may have Chriſt, and Grace, and Holineſs by him.

John 3. 16.

This was *typified* by the years of *Jubilee:* In thoſe years any ſervant of the *Hebrews* might go from his maſter, and be ſet free, if he would accept of it: which did teach and typifie, that any perſon whoſoever, that is by nature a ſervant unto

Sin

Sin and *Satan*, might *go out*, be ſet *free* by Chriſt under the Goſpel, if he would accept of it: for the years of *freedom*, and of *Jubilee*, typified the year of *grace* by Chriſt, as you may ſee in *Luk.* 4. 19, where *Chriſt* is ſaid *to preach* [ἐνιαυτὸν δεκτὸν], *the acceptable year of the Lord*, that is, the *Jubilee*: for he dying in the laſt *Jubilee* that ever the land had, ſet all free *for ever* that would receive him. So the *brazen ſerpent* was a figure of Chriſt: Now the law of the brazen ſerpent was this, That if a Serpent had bitten any man, when he *beheld* the ſerpent of braſs, he lived: Every one (ſaith God) that is bitten, when he looks upon it, ſhall live. What's the meaning of this? That *whoſoever believes in Chriſt* (mark ye, whoſoever, any one, every one that will look upon him, and believe in him) *ſhould not periſh, but have eternal life*, as himſelf expounds it. *Ainſworth.* Lev. 25. 10. Numb. 21. 8, 9. Joh 3.14, 15.

The *brazen ſerpent* was free for any *Iſraelite* that was ſtung, any one might go and look on't, and be healed; ſo Chriſt is free for *any ſinner* that would be healed, as he explains it: *God ſo loved the world* (that is, the *Gentiles* as well as *Jews*), *that whoſoever believes in him, ſhall not periſh, but have everlaſting life.* And in another place, *And I, if I be lifted up from the earth, will draw all men to me:* And therefore Chriſt appoints his Diſciples to preach the Goſpel to *every creature* (that is, to every man and woman ye meet with, to any *Gentile*, as well as to any *Jew*,) and then adds, *He that believes ſhall be ſaved. Chriſt* then (and *ſalvation* by Chriſt) is *free* for any perſon, if he will believe. Verſ. 16. Joh 12. 32. Mark 16. 15. Verſ. 16.

Indeed where the Goſpel is not preached, the people are not commanded to believe; and ſo obedience cannot be *exacted* from them, nor they *puniſh't* for the want of it: yet the *commiſſion* of mercy and pardon given out, is no way *limited* [in regard of *perſons*] but tenders mercy and pardon without *reſtriction* of perſons upon believing: and therefore where-ever it comes, it offers Chriſt and Salvation free for every perſon of them whatſoever, to be obtained by believing.

In a word, this was typified by the Proclamation of *Cyrus*: ye know their coming out of *Babylon* was a figure of our coming out of our *ſpiritual captivity*: Now the Proclamation of *Cyrus* ran thus, *Who is there among you of all his people? The Lord his God be with you, and let him go up.* Like that in the *Revelations*, *Whoſoever will, let him drink of the water of life freely.* 2 Chr. 36. 23. Rev. 22. 17.

Any

Any *Jew* might have liberty and freedom from captivity, upon the terms of accepting it, for it was granted to *all* whosoever, to depart, that would depart: Now, though it is true, *all* did not *take* it, and so were not delivered; yet freedom was *free* for every one that would *accept* it.

And therefore, *sinners*, I do here invite ye *all* to come to *Christ*, not only for *pardon*, but for *grace*, and for *conversion* and *repentance*: It is true, he will never give you pardon *without* conversion, but he will give you *conversion for* pardon: Do not keep off from Christ, *till* ye are converted; but go to Christ *for* conversion; he will receive you all, if you will all go to him.

Object. I am a most *loathsom* creature, a most loathsom wretch: and will God look on me? will he love me if I go to him? May such a vile loathsom sinner as I go to so a Holy God? will God put me into his bosom? And therefore when a poor soul is enlightned to see his sin, he is at a stand, he dares not go and converse with God for a pardon: Arm thy self against this Temptation, in these following things I shall give you.

Answ. 1. Therefore if thou art *loathsom*, thou hast the more need to go to God, that thou mayst be *cleansed*: because thou art loathsom, thou hast the more need to fly to him: Thy *foulness* and *loathsomness* should not *stave* thee off from Christ, but *drive* thee unto Christ: because men have *filthy* diseases, therefore they go unto the *Bath*: because *Naaman* had a *leprosie*, therefore he went and washed in *Jordan*: so because thou hast dirt on thy soul, go to the *blood* of *Christ* to wash thee.

2. Though God be *holy*, yet he will receive *loathsom* sinners when they come to him, that they may be purged: As when Isa. 6. 5. *Isaiah* cryed out, *Wo unto me, I am undone, because I am a man of unclean lips. Thou* thinkest thy self undone (because thou art *unclean*) if thou *goest* to God; and *Isaiah* thought himself undone (because he was *unclean*) in that God *came* to him: Vers. 6, 7. But what then? what was the issue? *Then flew one of the Seraphims to me, having a live coal in his hand, which he had taken with the tongs from off the Altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.*

Isaiah crys out, *I am undone, because I have seen the Lord, and am unclean*: But the *Angel* saith, Be of good cheer, *thine iniqui-*

iniquity is taken away, and thy ſin purged. Soul, thou ſayſt thou art unclean, but wouldſt thou be purged? I dare not go to God, becauſe I am unclean, but wouldſt thou be purged? Then thou ſhalt have a *live cole* from his *altar*, a *holy cole* dropt down from heaven: *He will baptize thee with the holy ghoſt, and with fire.*

3. If *loathſomneſs* of ſin ſhould keep us off from going to God, then *none* ſhould ever be ſaved: becauſe loathſomneſs and uncleanneſs is the ſtate of every man: But we ſee God hath entertained *loathſom ſinners*, ſay they, why not *me?*

4. Thou art loathſom and filthy by ſin; well, *thou* canſt never cleanſe *thy ſelf: thou* art not able to put beauty on thine own ſoul; *thou* canſt not *thy ſelf* waſh one drop of dirt off thy nature, and therefore ſurely thou *mayſt* and *muſt* go to Chriſt, that *he* may cleanſe thee, elſe it will never be done: As the *Apoſtle* tells us, *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* 1 John 1. 7.

Object. *God ſaith in one place*, He deſires not the death of a ſinner: *and yet* he hath appointed *men to damnation. How can God be* juſt *in this? God hath* appointed *all things from eternity: If he hath appointed* me *to ſalvation, I* ſhall *be ſaved; and if God hath appointed me to damnation, I* ſhall *be damned, whatever I do.*

Anſw. Thou art not to look to Gods *Appointments*, but to Gods *Commandments*. God doth not firſt ſhew people that he hath *elected* them, and then and thereby *perſwade* and bring them to *believe*: But election is concealed as a ſecret thing: and by Gods offering Chriſt freely to every one to be had by believing, his free offer doth encourage them to believe; and God giving them the gift of Faith, they believe, and come to know that they are elected unto life eternal.

There was never in the *Divine will*, any ſuch decree of damning any man, though he ſhould believe and live holy: yea, God hath *eſtabliſhed* and *publiſhed* unto all men a quite *contrary* decree, that *whoſoever believeth in his Son, ſhall not periſh, but have everlaſting life.* John 3. 16.

You muſt lay hold on Chriſt, and hang there, and continue hanging there.

Object. *But I ſhall never hold out: It is to no purpoſe at all for me to lay hold on Chriſt, for I ſhall not hold my hold, I ſhall be beaten off again.*

Anſw. 1. It is true, you ſhould be beaten off again, you could not hold your hold, did you lay hold either *by* your own ſtrength, or *upon* your ſtrength? But when you lay hold on Chriſt, you are kept not by *your own power*, but *by the*
1 Pet. 1. 5. *power of God through faith unto ſalvation.* When *you* lay hold on *Chriſt*, *Chriſt* layeth hold on *you*, and keeps you ſafe by *his power* for heaven: before a man caſts himſelf upon Chriſt, or is in Chriſt, he is his own keeper, and therefore hath but a poor keeper.

2. Another ſoul-ſtaying argument to aſſure thee of thy keeping, thy *perſeverance*, is this, When once a ſoul is taken into Chriſt, it hath not only *all ſins paſt* pardoned, but alſo par-
Pſal. 130. 4. don laid up for *all ſins to come: There is forgiveneſs with thee*, that is, there's a *perpetual ſtock* of pardon going in God for all our *daily* ſinning; and therefore doth Chriſt bid us *ſtill* pray, *Forgive us our treſpaſſes*, becauſe there lye pardons with God *ready* before-hand for all ſins that we *do act*, as well as for what we *have acted*. And for *all that is to come*, as well as for
Rom. 8. 1. that which *is paſt*: And therefore *Paul* tells you, *There is no condemnation to them that are in Chriſt Jeſus*, that is, after they are *in Chriſt*, there is no inſtant of time, wherein it can be ſaid, that they are under the ſentence of *Condemnation*: Now were it not that there is pardon laid in before-hand for all ſin that is to come, it might, upon every acting of a new ſin, be ſaid, that now they are under condemnation: for if the *leaſt ſin* be not *pardoned*, there is *condemnation*: but this cannot be.

3. Perſeverance is a gift that is purchaſed by Chriſt. Chriſt hath as truly and as really laid down his blood to purchaſe thy *perſeverance*, as thy *pardon*: and therefore canſt thou be ſure of any thing by vertue of Chriſts *purchaſe?* thou mayſt be as *ſure* of perſeverance. God knew at firſt, that thou couldſt no more *keep* thine hold on Chriſt, than thou couldſt at firſt *lay* thine hold *on* Chriſt: And therefore,

To you that mind not Chriſt at all, but are ſtill bent upon your luſts and ſins, and will not let him rule over you, oh *receive* Chriſt, be exhorted to *come in*, and *believe* in him: Elſe,

1. You

1. You ſhall have as much *fear* of *Chriſt*, as of *God*: and as much *danger* from *Chriſt*, as from *God:* for *Chriſt* will be angry with you, as well as *God: Kiſs the Son leſt he be angry, and ye periſh from the way.* Pſal. 2. 12.

2. Such ſhall not only *periſh*, but periſh *worſe* than others; they are dead *already*, but ſhall dye *worſe:* they are faln in *Adam*, but ſhall fall *further: And Simeon bleſſed them, and ſaid unto Mary his mother: behold this child is ſet for the fall and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt.* Luk. 2. 34. One Text more, *And when ye come into an houſe, ſalute it. And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe or city, ſhake off the duſt of your feet. Verily, I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.* Matth. 10. 12, 14, 15. And thus I have ſhewed you how Satan hinders thee in converſion, by tempting thee, that thou canſt not believe thou art dead in ſin; arm thy ſelf againſt this temptation thus: I know I cannot believe of my ſelf. And this is the firſt thing thou muſt do, namely, to believe that thou canſt not believe of thy ſelf: and thus thou mayſt overſhoot Satan in his own Bow: and when thou ſeeſt thy ſelf ſo loſt, that thou canſt not believe of thy ſelf, thou art a ſtep in thy way to heaven: And know this, that it is the condition of all, till they have new hearts and new ſpirits.

And now obſerve; you that will not believe till you are ſanctified, and find ſomething in your ſelves.

1. You keep your ſelves off from believing: for you cannot believe that Chriſt is *yours*, till you believe *in* Chriſt.

2. 'Tis *pride* in you, that you will not have all ground of *hope* and *mercy* to be in *God*, and none in *your ſelf:* For (obſerve it) you will ground *your ſalvation* only on Chriſt; but you muſt ſee *ſomewhat* in your ſelves, before you will believe.

3. You Eclipſe the ſhining forth of Gods *free grace:* you darken its Beams: for Gods grace is free grace: now whilſt ye will not *believe*, but firſt will be able to *do* ſomewhat, you make not *Chriſt* nor *Juſtification* a free gift; nor can it be free grace in God: and ſo whilſt you do not ſee Gods *free grace*, you do not *exalt* him, nor magnifie him ſo much as you ſhould.

4. It is a *darkning* of Gods Truth, for you dare not *venture* your ſouls on Gods *bare word*, but you muſt ſee ſomewhat *done in* you, before you will *credit* him: for though he ſaith, that whoſoever *comes* to *Chriſt*, and *believes* in him, ſhall be *ſaved* and *ſanctified*, yet you will not *believe*, till ye find your ſelves *ſanctified*, and ſo dare not truſt his *word*; and therefore it is
1 John 5. 10. that the Scripture makes an unbeliever, to make God a *lyar*.

Timo. Rogers in his right way to believe, *p.93,96.*

5. You *totter* your aſſurance, and make it *reeling* and *unſtable*; for if you ground your aſſurance upon your *graces*, then as *they* have *riſings* and *abatings*, ſo will your *aſſurance* riſe and fall, ebb and flow.

Oh then, be exhorted to *believe*: for you that believe but *weakly*, oh believe *more*, and *ſtrengthen* your Faith: for you that believe but weakly, you wrong *God* and *Chriſt*, and *your ſelves* very much, as if *Chriſt* the *ſecond Adam* were not as good to *help* you, as the *firſt Adam* was to *hurt* you

Uſe laſt, I ſhall conclude with this point: *look* for a day of temptation, and *prepare* for a day of temptation.

Firſt, Look for a day of Temptation: For,

1. Man is *born* to temptations. *Although affliction cometh*
Job 5. 6, 7. *not forth of the duſt, neither doth trouble ſpring out of the ground: Yet man is born unto trouble, as the ſparks fly upward.* *Mariners* that go in Ships on the Sea, look for *ſtorms*: This world is a Sea of troubles: Travellers look for thieves and encounters.

This life is the *Field* of tryals, and therefore you muſt look for *Battels*: Soldiers in the field ſtand in *Battalia*; whilſt you are in *this world*, you are in your *enemies Countrey*.

1 Cor. 11. 19. 3. Temptations *muſt* come. *Jeſus was led up of the ſpirit into the wilderneſs to be tempted of the Devil: for there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you.*

Secondly, *Prepare* for a day of Temptation. Remember *Prov.* 24. 10, *If thou faint in the day of adverſity, thy ſtrength is ſmall.* 1. Prepare for *inward* temptations: Fears *within*, 2. Prepare for *outward* temptations, frightnings *without*.

1. Prepare for *outward* temptations from the world. *If ye*
John 15. 19. *were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, there-*

fore

fore the world hateth you: and Satan will tempt ye *in* and *by* the world.

1. It is a *dark* day. *Afflictions* are called *darkneſs:* and darkneſs is terrible: the night is doleful and uncomfortable: Oh! get *light* in this dark night: Firſt, The light of *Knowledg* and *Wiſdom* to ſee your way. Secondly, the light of *comfort* and *peace:* this will *guide* you and *uphold* you.

2. It is a *ſtrong* day. *We wreſtle not with fleſh and blood* [that's but *weak*] *but with principalities and powers:* Satan is ſtrong, and Temptations are ſtrong, eſpecially when we are weak: and therefore ſtore up ſtrength.

1. The ſtrength of *God*, and the ſtrength of *Chriſt: I can do all things through Chriſt that ſtrengthens me.*

2. Feed upon the *preſent ordinances* of Chriſt. Concoct them, and turn them into nutriment: Chriſt *fed* the people, *leſt* (ſaid he) *they ſhould faint in the way:* If you *hear* the word, but *feed* not *on* the word, you will faint in the way: Rebuke your ſelves, that you have not fed ſo heartily upon the Ordinances of Jeſus Chriſt: O repent, and whet up your appetites: now get good ſtomachs to the word of life: What the *Angel* of the Lord ſaid to *Elijah*, ſo ſay I to *you*, *Ariſe and eat, becauſe the journey is too great for thee: And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights.* 1 King. 19. 7, 8.

3. Get the *ſpirit* within you: *Ye are of God, little children, and have overcome them, becauſe greater is he that is in you, than he that is in the world.* 1 John 4. 4.

4. Get *humility:* there is great ſtrength in humility: The humbled Chriſtian is the ſtrongeſt Chriſtian: An *humble* heart will bear a *great* affliction, when a *proud* heart cannot bear the *leaſt: Let a man deny himſelf, and take up his croſs, and follow me:* Self-denial is humility, and the ſelf-denying Chriſtian will be able to take up the Croſs, and carry it after Jeſus Chriſt.

2. Prepare, as for outward, ſo for *inward* Temptations: *Outward tryals* bring *inward Temptations* along with them.

1. Temptations to *doubt* of Gods love, as *Gideon* ſaid [when the *Angel* told him, *The Lord is with thee, thou mighty man of valour*]. *Oh my Lord, if the Lord be with us, why then is all this befaln us? And where be all his miracles which our Fathers told* Judg. 6. 13.

told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

Job 2. 9. 2. Temptations to *cast off* God. *Then said his wife unto him, Dost thou still retain thine integrity? Curse God and dye.*

3. Temptations to *unbelief*: When *poverty* and *want* of all things come upon you, *can* God, or *will* God sustain me? When I have nothing of mine own, *shall*, or *can* I live upon the

Psal. 78. 19, 20. air? *Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold he smote the rock, that the waters gushed out, and the streams overflowed, Can he give bread also? can he provide flesh for his people?*

4 Temptations to *sin*; to *save* and *shift* for your selves by sin: As *Abraham* was tempted to *lye*, and said that *Sarah* was not his wife, but his *sister*: *Peter* to save *himself*, was tempted to *deny Jesus Christ*.

Thirdly, In the third place —Satan tempts after Conversion.

1. He tempts new converts by *pride*. *Young Christians* that are *newly born*, are subject to this sin. For,

1. They are come (as it were) into a *new world*, and therefore know not what ground they stand on: And as a child that hath a new garment, the first day he wears it, or for a little while, as long as it is new, he is so proud, that he doth nothing but show it, and will go abroad to show his new cloathes; so the Saints at their first Conversion, when they have put on the *new man*, as long as it seems new, are very *proud* of it, and very *fine* in their own eye, and delight to show abroad their *graces*, and will go in company to show their *new gifts* and cloathes, none so forward to *speak* or *censure* as they.

Matth. 19. 27. Thus the *Disciples* were at first very *proud* and *self-conceited* for their leaving all for *Christ*, as you may read; *Behold we have forsaken all, and followed thee, what shall we have therefore?* That is, *we* have done that which *this young man* would not.

2. A *little* grace (in a *new convert*) seems *great*; a little grace in a new convert seems great, and a great deal of grace in an old convert seems little: I say, a little grace in a new convert seems great.

1. Because being but *newly*, and but *smally* enlightned, he doth not see all the *dimensions* of grace: he doth not yet see what

what *quantity* is in grace, what an *abundance* of grace is neceſſary to ſuch and ſuch *duties*, ſuch and ſuch *temptations*.

2. Again, a *little* ſeems a *great deal* to him that had lately *none*. As *two-pence* or a *groat* is a great deal in a poor mans purſe, that had not ſo much there he knew not when: And a man that hath not a *foot* of land left him by his Father in the world, and lives thereafter very *poor* and *needy*; if an *Uncle* or *Kinſman* ſhould dye, and leave him but *ten pound lands* a year, he would count it a great deal (indeed, it is a great deal to nothing), and would count himſelf as *good* a man as he that hath his *hundred* a year.

So a Saint that hath *newly* ſet up in the world, and was worth *nothing* a week a go, to him a *little* ſum of grace ſeems a great deal: and he (poor ſoul) is as *brag* and *briſk* of his *little Tenement*, as he that hath his hundreds; and indeed a *little grace* is a *great deal* in reſpect of *nothing*: There's a vaſt difference between the *leaſt entity* and nothing: Contradiction (which is between *ens* and *nonens*) is the greateſt oppoſition: There is a far greater difference between *little* and *nothing*, than between *little* and *great*: for there is *ſome proportion* between a *little* and *great*, but there is *no proportion* at all between *nothing* and *little*: between *no* being and *little* being: becauſe in that which is not, there is nothing to anſwer the Being of that which is, though it be never ſo little.

3. Becauſe a *new unexperienced* Convert thinks he can do a great deal with what he *hath*. As a man that's in health, ſeeing a log or a burden lying before him, thinks that he can eaſily liſt it till he comes to try: and a *young ſpark* that feels ſome blood in his veins, and vigour in his ſinews, thinks that he is able to *beat* or *cope* with a man of great ſtature.

So a *young Saint* thinks that he is able to do *great matters*: When *Chriſt* asked the *Sons* of *Zebedee*, *Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, we are able.* Matth. 20.22.

4. Becauſe their graces are *freſh*, and *lively*, and *active*, therefore they think they are *ſtrong* and *great*.

5. The *young* Convert is *unexperienced*: 1. He knows not what a great meaſure of *grace* is required to grapple with a little *corruption*: A ſin that is but little in compaſs, hath a great deal of weight in it: as a Bullet of Lead, that is but little in *cir-*

circumference, yet weighs heavy and weighty.

2. Satan tempts young Converts by laying *burdens* upon them.

1. To make the way of grace *unpleasant* to them.

2. By laying burdens on them greater than their *graces*, too heavy for their young graces to bear: Grace at the first birth is but *weak* and *tender*; a soul *newly sanctified*, is like a glass, you know a *fly* may walk upon a glass; you have oftentimes seen a fly to go up and down, being a light body, whereas a great weight put upon it, would break it and shatter it all to pieces.

So a *light affliction* may walk up and down upon a new Convert; but a *heavy* one would *break* him: Now Satan would lay *heavy afflictions* upon *young Saints*, *great burdens* upon *little* Christians.

2. He tempts the Saints (a while after their Conversion) to *security*, *lukewarmness* and *worldliness*. You seldom see a *new convert* troubled with these sins: for then they are altogether *upon* the *wing*, they are *newly awakened* out of sleep, and therefore (as a man that hath slept a long time, and is awakened) cannot suddenly fall asleep again; so they having slept *so long* in the bed of nature, and being awakened, cannot in the *morning* of *their conversion* fall asleep *presently* again: and they *mind* not the world, they can do nothing but *pray*, and *hear*, and *read*, and *meditate*; for a while the business of *the new life* takes them up.

But I say, Satan *observes* his time, and when they have *been up*, and spent a good part of the *day*, then he tempts them *to take a nap*, and after *much exercise* and *glorious duties*, they fall *asleep*, and grow *secure*: Thus the *Angel* of the Church of *Ephesus* he *left his first love*: And the *Angel* of the Church of *Laodicea*, he became *luke-warm*, and was *neither hot nor cold*.

Rev. 2. 4.
Rev. 3. 15.

3. Satan tempts them into *sin*, to the *worst* of sins; that's Satans delight, to make the Saints sin: as *David* to adultery.

1. Satan brings a Saint into sin, by making him confide in his *habitual graces*: as if his *inward grace* were enough to carry him out against a temptation; whereas, hadst thou *Adams grace* (without *effectual assistance* from God) it could not

up-

uphold thee againſt one aſſault. Thus he brought *Peter* upon the ſtage, by making him *preſume* upon his inherent love to Chriſt, and ſo he fell and loſt the day.

2. Satan brings a Saint into ſin, by making him confide in his *former experiences:* Becauſe he hath overcome *ſuch* a temptation, and baffled *ſuch* a luſt, therefore he thinks he can do it *again*; or bear the ſhock of *another* temptation *as ſtrong:* But though *former experience* may be our *comfort*, yet it is not our *preſent ſupport:* Our *ſtanding* for the *future*, depends not on the *former experience*, but on *renewing* and *corroborating* grace from God.

3. Satan tempts men into ſin, by repreſenting the *world* to them in *glory:* as Satan took Chriſt into an exceeding high mountain, and ſhewed him all the *Kingdoms* of the world, and the *Glory* of them: Satan can ſet a *curious paint* upon *foul faces*; he ſets a *gloſs* upon the world, and ſo men become *covetous* and *ſelf-ſeekers.* Matth 4. 8.

4. By blowing up *old luſts* to ſparkle afreſh: as fire almoſt out, may be blown into a flame: Like *David*, was blown up into a *wild fire* of Revenge, that none of *Nabals* houſe ſhould live. 1 Sam. 25. 22.

5. Satan tempts men into ſin, by perſwading them it is for *God*, by making you *intend* it for the *Lord:* Thus when *Iſrael* made the *golden calf*, and committed *idolatry*, *Aaron made proclamation, and ſaid, To morrow is a feaſt to the Lord*, unto whom a feaſt ſhould have been kept; and *to him* they intended this their ſervice: ſee Satans depth! they commit *idolatry*, and pretend it for *ſervice* to the Lord. Exod. 32. 5.

Fourthly, Satan tempts to *duty.* You will think this a ſtrange phraſe, that Satan ſhould drive you to duty, to pray, or hear, and that I ſhould call *doing duty*, a *temptation.*

1. Thus Satan tempted *Saul* to duty, to offer ſacrifice: he ſhould not have offered ſacrifice till *Samuel* came, and *Satan* tempted him to offer ſacrifice before *Samuel* came: Satan will tempt us to *duty*, when it *is not* our duty: when *duty* is a *ſin*, he will tempt us to it: as ſometimes Satan tempts to *prayer*, when we ſhould not neglect our *calling:* ſometimes Satan tempts to faſting, when we ſhould not neglect our bodies. 1 Sam. 13. 8, 9.

2. So he will tempt us to duty, ſo as to make duty a cloak for ſin: As the *Iſraelites* thought they might take liberty to

ſin, as long as they ſerved *God* in his *new moons*, and *ſabbaths*, and *ſacrifices*: and thus it is with many amongſt us, they *preſume* the rather to *ſin*, becauſe they think to make *amends* for it afterwards by *duty*, or by ſome *good deeds*, as *Prayer*, *Confeſſion*, *Alms*, *&c.* an horrible thing, to think that God will be thus corrupted, and made to wink at our ſin! But the *greateſt ſervice* will not excuſe the *leaſt ſin*.

3. He will tempt us to duty, when it is *death* to do the duty: Thus he tempts men to the *ſacrament*, when it is death to go to the Sacrament *unſanctified*, and *unprepared*: as he tempted the *Iſraelites* to long for fleſh, when it was *death* to long for
Numb. 11.33. it: *While the fleſh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.*

4. Satan tempts *from* duty, by plauſable reaſonings: Thus Satan tempts a ſoul to *leave* duty, and bid farewel to Prayer, and Sacraments, and Sermons: Why ſo? I am not the *better* by Prayer, nor Hearing, nor Reading, nay (methinks) I am far the *worſe*, and therefore I'le never hear more, nor attend Sacraments more, for my condemnation will be the *greater*: To this, I *anſwer* (and obſerve) arm your ſelf thus:

Anſw. 1. It is better to periſh *in* duty, than *out* of duty. Whatever comes on thee, let God *find* thee doing *his will*; be the event what it will: Let death take thee praying, and hearing; let death take thee waiting upon God for Faith and Grace: It is better for thee it ſhould be ſo, becauſe thou art doing thy Maſters will: And therefore ſay, I'le pray, and dye praying, though I be never heard; becauſe praying is my duty, and for Gods Glory: Let me *dye* in a duty that *glorifieth* him.

2. Thou canſt never periſh *in duties*, if thou art found in them, in *Obedience* to God; thou mayſt be *like* to periſh in thy *own ſenſe*, but thou ſhalt never periſh, (I ſay) if thou art found in them, in Obedience to God: *Obedience* never went without *ſucceſs*: God will loſe *himſelf* as ſoon as he will let obedience loſe it ſelf: *Duty may* loſe a ſoul, but *Obedience* to God *in duty*, never yet loſt a ſoul to this day.

3. It is but *a may be*, if thou periſh *in* duty, and in ordinances: It is *a ſhall be* unto thee, to periſh *out* of duty; for *duty* is thy *food*, thou muſt *live* by duty: If a man eat food, it *may be* he *may* periſh, though he doth eat; but if he will not take

take food at all, he *ſhall* periſh; ſo it may be, thou *mayſt* periſh in praying, and hearing, and receiving Sacraments, but thou *ſhalt certainly* periſh in the neglect of theſe.

4. God will *at laſt* ſpeak to thee *in* duty, for it is *his way*, wherein he will be found: God ſpeaks not at firſt,

1. To ſhew us the *worth* of the mercy. As when a man is *hardly intreated* to part with a thing, it is becauſe it is a thing of ſome value: a mean gift he will part with at the firſt word, or it may be without asking. So God gives *mean things* (as riches and honours in this life) to men *without asking*, to them that *never* call upon his name: But *ſpiritual mercies*, as peace of ſoul, joy and aſſurance of his love; theſe he doth not give *ſuddenly* and *eaſily*, not becauſe he is *hard* to be intreated, (for he doth purpoſe to give them before we ask him), but to ſhew us the *worth* of thoſe rare and matchleſs mercies, of what value they are of.

2. To *ſtrengthen* and *breathe* our faith. As wreſtling doth add ſtrength to arms and body; ſo praying, and praying again, doth ſtrengthen faith: as *uſe* and *exerciſe* in running, ſtrengthens the *lungs*, and lengthens the breath; ſo by much praying, faith is *well breathed*: *Jacob* by wreſtling *all night*, is ſtronger to wreſtle in the *morning*: the Angel ſaid, *Let me go, for the day breaketh: and he ſaid, I will not let thee go till thou bleſs me:* He grew ſtronger and ſtronger, [*I will not let thee go*] he was ſtronger at laſt, than at the firſt. Gen. 32. 26.

3. To keep us in the exerciſe of ſome *other graces*. He doth not at firſt give us *aſſurance* of his love, to keep us in the exerciſe of *Prayer*, and longing after his loving-kindneſs: He doth not *preſently* (as ſoon as we ask him) Crown us with *victory* over a temptation, that he might keep us in the exerciſe of *humility* and ſelf-loathing: he denieth us (for a while) ſome one comfort or grace for the exerciſe of another: *For this thing* (ſaith *Paul*) *I beſought the Lord thrice, that it might depart from me. And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.* 2 Cor. 12. 8, 9.

4. To let us know that the *grace* or *comfort* we ask, is his *gift* of *grace*, of *free grace*, not a *debt* unto our perſons, or our prayers: that when we have prayed never ſo long, yet he gives *freely*.

5. To diſcipline us in *humble obedience*, and *waiting* on him;

to teach us *our place*, that we may know *our ſelves*, that it is *our duty* to wait upon him as long as *he pleaſes*; and that we may *underſtand* his greatneſs and diſtance above us: God will keep up his place in the hearts of his people, and therefore will make them wait long before he gives in the things they pray for.

Yet I ſay, for all this, *God will at laſt ſpeak* unto thee in duty, for it is his way wherein he will be found: He *bids* thee pray, therefore thou ſhalt *ſpeed* in Prayer: He *bids* thee hear, therefore thou ſhall *meet* him one time or other in hearing his word: When God ſeeth a Saint *reſolves* to pray for a mercy promiſed, as ſoon as ever he begins to pray for it, God *reſolves* to beſtow it, though he doth not *manifeſt* it to thee after many a prayer, that he will give it: See *Dan.* 9. 23, *At the beginning of thy ſupplications the Commandment came forth:* that is, God hath revealed to us Angels, and to me eſpecially, the *ſecret* of his Counſel concerning the *Reſtauration* of *Jeruſalem*, and the *Duration* thereof, even to the *Meſſiah*.

Iſa. 65. 24.

6. Sometimes (ſuch is Satans depth) a Saint doth *ſin* out of *love* to *Chriſt*. You would think this *very ſtrange*, yet it is *very true*: a Saint (I ſay) doth commit ſome ſins out of love to Chriſt. Thus *Peter* ſinned fearfully, when Chriſt told them *that he muſt go to Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed: Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee: Peter took him*, that is, took him by the hand, and led him aſide, as they uſe to do, who would *talk familiarly* with a friend; or *took him*, that is, *embraced* him; *be it far from thee*, that is, thou haſt deſerved no ſuch *ſhameful death*; *this ſhall not be unto thee*, that is, we will not ſuffer thee to go to *Jeruſalem* to be ſlain; or [let not this be]. *Peter* did all this out of his *love* to Jeſus Chriſt: yet Chriſt called him *Satan*.

Matth. 16. 21, 22.

Verſ. 23.

So again, when *Chriſt* waſhed his Diſciples feet, *Peter* would not let Chriſt waſh his feet, *Thou ſhalt never waſh my feet:* This was out of *love* and *reſpect* to Chriſt: *Peter* thought Chriſt *too good* to waſh *his feet*, and therefore put him off: But it was a *great ſin*, inſomuch that Chriſt ſaith, *If I waſh thee not, thou haſt no part in me.*

John 13 8.

So again, when the *Samaritans* would not receive Chriſt, his Diſci-

Luk. 9. 54.

Diſciples *James* and *John* ſaid, *Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did?*

7thly, Satan tempts to *extreams*. Satan will not have you do a thing in ſeaſon; and when it is *too late*, then he will make you mad upon doing of it: Thus he would not let the *children of Iſrael* go into *Canaan*, when they had the gate of ſeaſon *open*, and when they had Gods *good will* to go in: But when 'twas *too late*, when 'twas a *ſin* to deſire to go, when God had *ſhut* the gate of opportunity, and ſet a *lock* of prohibition on it; as you know when you walk or travel, you ſhall find gates, not only ſhut, but a lock alſo put upon them for ſecurity; and then you conjecture, that not only you *cannot*, but you *muſt not* go through ſuch a place or piece of ground: or where there was a ſtile to go over a mans land, when you come again, and find the ſtile taken up, and a hedg made; you conclude that now it is not the owners pleaſure that any paſſengers ſhould make a thorow-fare there any more.

So it was with *Iſrael*, God offered them, and made a ſtile for them to ſtep over into *Canaan*: *The Lord thy God hath ſet the land before thee, go up, and poſſeſs it*, and then they would not; for they ſent *ſpies to ſearch* the land, and upon their report *wept* and *murmured*, and wiſht, *Would God we had dyed in this wilderneſs*. Deut. 1. 21. Numb. 14. 2.

Uſe 2. If Satan be ſo *learned* and *exquiſite* an Artiſt in the Trade of *deceiving* ſouls, then humble y our ſelves in that you are ſo *capable* and *receptive* of Satans motions: He is a willing *agent*, ſo we are willing *patients*: we are wont to ſay, that the *receiver* is as bad as the *thief*, and the *harlot* that entertains the motion, is as bad as the *adulterer*: So (my Beloved) when *Satan* tempts, and *you* ſin, *you* are as bad as the *tempter*; you are his *Harlots*, that conſent to his *adulterous* motions: thy conſent to his temptation makes thee one with him: What makes *two* perſons at any time *one*? *Conſent*. Thus *conſent* makes two perſons one in *marriage*, and *conſent* makes two perſons one in a *Deſign* or *Action*: ſo thy conſent with Satan, makes thee one with Satan, and as bad as he is.

If an adulterer ſhould tempt a mans wife to lewdneſs, though he would *hate* the Adulterer, yet he would lay the *greateſt blame* upon his wife, and take it moſt unkindly from her, and break his

his heart with grief, that ſhe (whom he loved ſo well) ſhould deal ſo ill with him? So when Satan (that great Adulterer) tempts thee to ſin, though Chriſt *hates* him for it, and will at laſt be *revenged* on him (for *jealouſie is the rage of a man: therefore he will not ſpare in the day of vengeance*), yet he takes it moſt unkindly at *thee*, that *thou Saint*, whom he loved *ſo well*; that *thou ſinner*, for whom he *ſhed his blood*; that *thou profeſſor*, who art his *bride*, ſhould hearken to ſuch a *baſe fellow* as *Satan* is.

Prov. 6. 34.

And therefore do not put your ſins *off from your ſelves* to *Satan*; do not think that becauſe *he tempts* you, *you* ſhall not *anſwer* for them: I will give you two noted Inſtances to the contrary. The firſt is *Adam* and *Eve*: *Eve* was tempted by the *Serpent*, (and mark ye, ſhe was deceived and beguiled by him), and yet ſee how God curſeth *Adam* and *Eve* for that ſin, and *entails* curſes to all their poſterity for it. The ſecond Inſtance is that of *David*, who was tempted by Satan to *number the people*. Now to diſcover our vileneſs, note theſe two things:

2 Cor. 11. 3. 1 Tim. 2. 14. 1 Chr. 21. 1.

1. Satan cannot *compel* us to ſin, only *perſwade* us; he hath only a *perſwading ſlight*, not an *enforcing might*: And therefore *James* tells you, that *every man when he is tempted, is enticed and drawn away of his own luſt*: Though *Satan* hath a hand (and that no ſmall one) in tempting of us; yet, becauſe he doth only *allure* us, and lay baits for us, but not *conſtrain* us, becauſe he cannot *make* us ſin *againſt our wills*, becauſe our *own luſt* carrieth the *chiefeſt* ſtroke; therefore he ſaith, *Every man is tempted and drawn away*, not by the *Devil*, but *by his own luſt*: for Satan can do nothing but by our own luſts.

James 1. 14.

2. Becauſe in obeying *Satans Temptations*, we do our *own wills*: We do not ſin to *ſerve Satan*, but to *pleaſe* our ſelves: As wicked men in doing *Gods work*, aim at *themſelves*; ſo in doing *Satans work*, we do it to *ſerve* our own ſelves, and therefore it is *our* ſin.

Eph. 2. 2, 3.

Uſe 3. If Satan be ſo learned and exquiſite an Artiſt in the Trade of deceiving ſouls, then watch againſt Satan.

1. Satan a Traveller.

1. We talk of *Travellers*, that have ſeen the world over: none ever ſaw ſo much as *Satan*; he hath ſeen *Earth*, ſeen the *Sea*, ſeen *Hell*, ſeen *Heaven*: he ſaith himſelf, that *he came from compaſſing*, or from going *to and fro in the earth*.

2. Great

2. Great Conquerors have been crowned for *Victories*, and *Extention* of their Kingdoms: *Satan* is beyond them *all*: *Saul* hath ſlain his Thouſands, *David* his ten thouſands, but *Satan* his millions. 2. Satan a Conqueror.

3. If we know that we have an *adverſary* at the next door, that pryeth into all our courſes, and upon the leaſt error will *ſue* us on an Action of *Treſpaſs*, we will be circumſpect to *diſable* him of advantage: *Satan* no ſooner *ſpies* our wandrings, but he preſently runs with a *complaint* to God, and prefers *Bills* againſt us in the *Star-chamber* of Heaven, where the matter would go hard with us, but for the *Great Lord Chancellor of Peace*, our *Advocate*, Jeſus Chriſt. 3. Satan an Accuſer.

Uſe 4. *Reſiſt* him. It is the Apoſtles precept, *Whom reſiſt, ſtedfaſt in the faith.* 1 Pet. 5. 9.

Queſt. *But you will ſay, How ſhall I reſiſt him?*

Anſw. 1. Reſiſt *thy ſelf*, and thou reſiſteſt *Satan*. I ſay, thou muſt reſiſt him, by reſiſting thy ſelf: Reſiſt thy ſelf, and thou ſhalt reſiſt Satan: for Satan tempts thee by *thy ſelf*: he *tempts* us, by making us *do* our own works: oppoſe thy ſelf, and thou oppoſeſt Satan: ſtand on thy guard againſt thy ſelf, for Satan tempts thee by thy ſelf: Store up *Wiſdom* againſt him, that thou mayſt be an *Artiſt* againſt his Temptation: Encounter with him, find out the out-goings of Satan.

Anſw. 2. Satan doth tempt thee, by *not tempting* thee: As God is ſaid to *puniſh* us, by *not puniſhing* us: not to puniſh us, is the greateſt puniſhment: ſo Satan doth tempt you, by not tempting you: he tempts you to *pride*, by not tempting you to *groſs ſins*: Becauſe the *Phariſees* were not *Adulterers*, *Extortioners*, nor ſuch *groſs ſinners* as *publicans*, therefore they were *proud*, and *deſpiſed* ſalvation by *Chriſt*: The Devil will not tempt ſome men to *groſs ſins*, he ſeeth which way their *vein* goeth, and will make uſe of their *own righteouſneſs* to *exalt* them, and then break their necks with it: How ſtrongly doth he tempt *civil men*, by not tempting them? By not tempting them to be *drunkards* and *adulterers*, he tempts them to be *Juſtitiaries*, not to ſee their need of Jeſus Chriſt: He makes them think themſelves *better* than Saints, becauſe he tempts them not to do ſuch *groſs ſins* as ſome Saints have done; ſo Hoſ. 4. 14.

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he tempts thee to ſecurity and quietneſs in a *ſinful eſtate*, by not tempting thee with thy *ſins*, nor troubling thee with the *fears* of Hell.

Know (my Beloved) that God loves us, as well when he doth us *evil*, as when he doth us *good* in this world: *Satan* will go about to perſwade thee *in afflictions* (as thou muſt look for them) that God *hates* thee, and *cares* not for thee: if he *loved* thee, he would not uſe thee *thus* as he doth: Be not deceived, make God *thine*, and then be cheerful *in every ſtate*: It becomes a gracious man to *rejoyce* in afflictions, in ſickneſs, in poverty, in weakneſs, in reproach, in perſecution: *Satan* in all afflictions would *befool* thee, and make thee believe any thing, as if thou wert no body with God, becauſe thou art ſick, or poor, and no body in the world; it is his *delight* to fill thee with *ſorrow*: But I ſay, it becomes a gracious man to rejoyce in afflictions.

Note. Oh that you would or could *digeſt* this principle, and *believe* it, and *act* it, namely, *outward evils* are to be received in the *ſame manner*, and with the *ſame mind*, that *good things* are received with: you receive health with joy, and riches and peace with joy; oh you ſhould receive ſickneſs, and weakneſs, and poverty in the ſame manner: ſaith *Paul*, *We glory in tribulation*, Rom. 5. 3. And again, *As ſorrowful, yet alway rejoycing*, 2 Cor. 6. 10. The *ſorrow* of the *Saints* ſhould be like the *joy* of the *wicked*, *only in appearance*: *Paul* had only a *ſhadow* of ſorrow [*as ſorrowful*], but his joy was *ſubſtantial* and *laſting*, [*always rejoycing*] though his *outward eſtate* caſt up, amounted but to this [*poor and having nothing*], yet he was always rejoycing: Why ſo?

Becauſe *God* is the *ſame* in all varieties: God loves us, as well when we are poor, as when we are rich; as well when himſelf ſmites, as when he heals: he is as *good* to us when we *receive evil*, as when we *receive good*: And therefore if *God* be the *ſame*, ſurely *we* ought to be the *ſame* too, and our *faith* the *ſame*: *Now* thou mourneſt, *heretofore* thou didſt rejoyce; *now* (it may be) thou art in want, but thou *haſt had* abundance, and therefore thou art dejected and ſad, and canſt ſcarce lead one comfortable day for diſquiets and caſtings in thy thoughts: We have a ſaying, [*Felicem fuiſſe, miſerrimum*]; it is a miſerable thing to have been happy: But 'tis vain;

vain; a godly man is *happy* in the midſt of all his *miſery*: he may ſay with *Luther*, *Let him be miſerable that can be miſerable, I cannot*: He that hath not a God to loſe, nor a ſoul to loſe, cannot be miſerable, whatſoever he loſes: while *Chriſt* is *ſafe*, a *believer* hath no reaſon to be *unſatisfied*.

And this will diſcover the *truth* of *grace* to you, your joy in God: When we have *outward mercies*, we think we rejoyce in them, only *as pledges* of Gods love, when indeed we rejoyce more in the *benefits* themſelves, than in the *benefactor*: The diſcovery is, by our *drooping* and *dejection* under the Croſs: If it had been Gods favour *only* we had rejoyced in in our proſperity, why then is the copy of our countenance changed? for Gods favour is ſtill the *ſame* to *his* in affliction, as it is in proſperity; haply *greater*.

So again, obſerve thy ſelf in a ſickneſs, thou wilt ſay, oh I am hindred from doing *God* ſervice by ſickneſs, as if thou deſiredſt health *meerly* to do God ſervice: this is thy hearts deceitfulneſs: Satan would make thee believe that thou deſireſt health to do God ſervice, when it is out of love to health it ſelf: For,

1. Every ſtate that *God* puts us into, is the *beſt ſervice* to him. When God puts us into ſickneſs to ſerve him, there is the beſt ſervice: A maſter takes *that* ſervice beſt from a Servants hands, which he commands him to do; ſo if God commands thee to be ſick, and commands thee to ſerve him on a ſick bed, this is the *beſt ſervice*; thy maſter would have thee employed there.

2. God *may*, yea *hath* as *much uſe* of our lives in our *troubles*, as in our *comforts*. We may do much buſineſs for God on a *ſick bed*: we may do God as much work when we are *bound hand* and *foot* in a priſon, as when we are at *liberty*: *Paſſive obedience* brings as much glory to God, as *active* doth: Afflictions are the higheſt ſervices and employments of grace. Oh! but my graces are *weak*.

1. God will put *weak grace* to no more work than it *can* do: 1 Cor. 10.13. *There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that you are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.* *He ſhall feed his flock like* Iſa. 40.11. *a ſhepherd; he ſhall gather the lambs with his arm, and carry*

them in his boſom, and ſhall gently lead thoſe that are with young.

2. God will raiſe up *little grace* (ſometimes) to act *above* its ſtrength: though the *babe* be but weak, the *nurſe* is ſtrong;
2 Cor. 12. 9. ſo, though *grace* be weak, the *ſpirit* is ſtrong: *And he ſaid unto me, my grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.*

3. God will not leave his works *imperfect*; when he *begins*
Deut. 32. 4. a work, he *compleats* and carries it through. *He is a rock* (ſaith *Moſes*) *his work is perfect.* What he ſaid concerning
1 Sam. 3. 12. the houſe of *Eli*, I may apply hither, *when I begin, I will alſo make an end*, that is, I will do it *fully*, I will do it *perfectly*, for the *end* of a work is its *perfection*: 'tis ſo in ſpirituals, when he
Iſa. 43. 6, 7. *begins* a work of grace, he will make an *end*: *Bring my ſons from far, and my daughters from the end of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him.* God doth his work *exquiſitely*, or, (as we ſay) *artificially*; yea *thoſe works* that we look upon, as full of *confuſion*, are full of *order*; and thoſe works, in which we ſee *no form*, or *nothing* but *deformity*, even theſe will one day appear *admirable* in beauty and comelineſs. That
2 Tim. 2. 15. which *Paul* ſpeaks to *Timothy*, bidding him *do the work of an Evangeliſt*, bidding him *ſhew himſelf a work-man, that needs not to be aſhamed*; is moſt true concerning the *great God*, he will do all his works, *ſo* that he needs not to be *aſhamed*.

AN ACCOUNT OF GODS TEMPTATIONS.

Gen. XXII. 1, 2.

And it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, Behold here am I.

And he ſaid, Take now thy Son, thine only Son Iſaac, whom thou loveſt, and get thee into the land of Moriah: and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.

THIS *Chapter* preſents you with a ſtory that hath no *parallel*; all ages have ſtood *amazed* at it, not knowing whether they ſhould more wonder at *Gods Command*, or *Abrahams Obedience*. Here is an admirable *compoſure* or mixture of joy and ſadneſs, ſadneſs and joy: you may (ſo we do it with holy reverence) liken it to a *Comedy*, whoſe property (as ſome have ſaid) is to *begin* with *trouble*, and *end* in *cheerfulneſs*. The

ſubject-matter of this ſtory is *Abraham* tempted to ſacrifice his Son *Iſaac*, or (if you pleaſe) *God* tempting *Abraham* to ſacrifice his only Son. You have here,

1. The *Temptation.*
2. The *effect* of it.

Firſt, The temptation is, that *Abraham* muſt ſacrifice his Son.

Secondly, The *effect* of it was an Obligation upon *Abraham* to perform this ſervice: and therefore you ſhall find at the third verſe, that *Abraham roſe up early in the morning, and ſadled his aſs*, to diſpatch quickly what he was commanded: Gods *Command*, and Mans *Obligation* are [*Relatum & Correlatum*] *Relatives.* Indeed Gods *Command*, and the Creatures *Obedience* are not *Relatives*, for where God *commands*, *obedience* doth not always follow; but his *command*, and our *obligation* to obey, are Relatives, *ſecundum eſſe*, the one doth neceſſarily put the other in being.

In the temptation you have,

1. The *efficient*, *God.*
2. The *act*, *did tempt.*
3. The *ſubject* of the Temptation, *Abraham*, *God did tempt Abraham.*
4. The *means* whereby God did tempt him, by giving him an *extraordinary command* [ſuch as was never *before* nor *ſince* given to any man] for the *Father* to ſheath his *ſacrificing knife* in the throat of his *own ſon*, *verſe* the ſecond: Where the *Hebrew* words are wondrous emphatical: ——

קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת־יִצְחָק

Take now thy Son, thine only one, (or thy *only begotten one*, *unigenitum*, ſo *ſome* render it] *whom thou loveſt, even Iſaac. Rabbi Salomon* obſerves a *Gradation*, thus, *Take thy Son*, but ſaith he [that is, *Abraham*] I have *two* Sons, therefore ſaith God, יְחִידְךָ *thine only ſon:* ſaith *Abraham*, *either* of them is the *only ſon* of their mother, therefore ſaith God, אֲשֶׁר אָהַבְתָּ, *him whom thou loveſt:* ſaith *Abraham*, I love *both*, therefore ſaith God, *Iſaac*, *whom thou loveſt* ſo well.

But how was *Iſaac* his *only ſon*, when he had *Iſhmael* alſo? becauſe he had *Iſhmael*, therefore the *ſeptuagint* render it [τὸν ἀγαπητὸν] *thy beloved one*; ſo at the 12 and 16 verſes the *ſeptuagint* render יָחִיד ἀγαπητὸν.

But

But *Iſaac* was his only Son remaining in his Family, for *Iſhmael* was gone: Thy *only ſon* by thy wife, thy *legitimate* Son as oppoſed to *Iſhmael*, begotten of the *Bond-woman:* thy *only ſon* to whom the *promiſe* is made, and of whom the *Meſſiah* is to come: קַח־נָא *take him now*; do *thou thy ſelf* take him, and offer him for a burnt-offering; do *thou* do it by *thy ſelf*, not by *another*; by thy *own* hand, not by *anothers*.

This Command of God was *juſt*, and no ways *contrary* to that ſtanding Law, לֹא תִרְצָח, *thou ſhalt not kill:* For though it be *unjuſt*, and againſt that law for any man to take away the *life* of a party not guilty of a *Capital Crime*, deſerving death; yet *juſt* it is, and God may *juſtly command* man to take away the *life* of a perſon never ſo *innocent*, for theſe reaſons.

1. Becauſe that law [*thou ſhalt not kill*] did not bind *God*.

2. And chiefly [*a poteſtate Dei*], from the *Authority* of God, becauſe God is the *ſupream* Lord, and hath [*jus vitæ & necis in omnes*], an *abſolute Dominion* of life and death over all, which no creature hath, or can have.

3. [*A potentia Dei*], the power of God: And that,

1. Becauſe God could *reſtore* life taken away, and *raiſe* up *Iſaac* again: which man cannot do, nay, it is above the ſphere of all created activity.

2. God, if he *never reſtore* the life on earth that he takes away, yet he can give a *better life*, an everlaſting life in the room of it: You ſee then the *command* was *juſt*, and this was the *Medium*, or the means whereby God tempted *Abraham*.

5. The *end* of this Command was,

1. To try *Abraham*, and make proof of him, whether he loved *God*, or his *Son Iſaac* more.

2. And to manifeſt unto *Abraham* himſelf, his *faith* and *love* to God.

3. And to make him a *rare example* and *pattern* of both to all *future* generations.

6. You have the *circumſtance* of time, *when* God tempted *Abraham*, or (if you will) the *order* and *ſucceſſion* of this temptation, at the firſt verſe. *After theſe things* אַחַר הַדְּבָרִים הָאֵלֶּה. Indeed דְּבָרִים ſignifies *words:* But that ſignification cannot ſtand here; it ſignifies (as πρᾶγμα in the *Greek* alſo)

ſo) *things* and *matters:* Which will give occaſion to explain a Text to you, *Pſal.* 65. 3. *Iniquities prevail againſt me, as for our tranſgreſſions, thou ſhalt purge them away.* Where, by *iniquities* you muſt by no means underſtand *Davids iniquities* or ſins (as if he had ſaid, *My ſins* or *iniquities prevail againſt me*), but the *iniquities* or *unjuſt courſes* of his *adverſaries*, they prevailed againſt him.

But the words are דִּבְרֵי עֲוֹנֹת, *words of iniquity*; *words*, put for *things*, *things*, or *matters* of *iniquity*, not *Davids* own, but his *Adverſaries* practiſed by them againſt him; that is, their unjuſt courſes prevailed againſt him to the trouble and vexation of him, and of Gods People; yet, ſaith he, *as for our tranſgreſſions* (which had given their Adverſaries ſuch power againſt them), *thou* [upon our ſerious ſeeking of thee] *haſt purged them away*, that is, haſt *pardoned* them.

Well then, to return to my Text, *God tempted Abraham after theſe things*, that is, thoſe things that went before; but how long this was after, it appears not by the Text, ſave only, that *Iſaac* was then of ſufficient age and ſtrength to carry a burden of wood for ſacrifice, being then (as *Joſephus* ſaith) five and twenty years old, *Abraham* one hundred and twenty five, and *Sarah* one hundred and fifteen: though the *Hebrews* (*ſome* of them) ſay that *Iſaac* was thirty ſeven years old.

Antiq. lib. 1. *cap.* 14.

After theſe things God tempted Abraham, after all the preceding paſſages of his life, more particularly, after *ſo many* and *ſo great* promiſes made to him by God, concerning the multiplication of his ſeed by *Iſaac*, or after *ſo many* temptations he had paſſed through already; God brings up this in the Reer, and tempts him again.

The *Hebrews* (as *Paulus Fagius* relates) ſay, that *Abraham* was tempted ten times by God.

1. When he was commanded to leave his *Countrey*, and his *Kindred*.

2. When he was driven by the famine, to go and ſojourn in *Egypt*.

3. When *Sarah* was taken off him by *Pharaoh*, and he in danger of his *life*, and ſhe of her *honour*.

4. When he fought againſt the four Kings, of whom *Lot* was taken priſoner.

5. When he married his maid *Hagar*, becauſe he ſeemed in vain to expect Iſſue from *Sarah*.

6. When

6. When *Hagar* had conceived by him, being uſed hardly by *Sarah*, ſhe fled away.

7. When he was commanded to be *circumciſed*, being now an *old man*.

8. When *Sarah* was taken from him again by King *Abimelech*.

9. When he was commanded to baniſh *Hagar* and his Son *Iſhmael* out of his Family for ever.

10. When he was commanded to ſacrifice *Iſaac*: here was a long ſeries or chain of Temptations, and the laſt link was the heavieſt.

We come now to the Explanation of the words, the Text ſaith, *That God tempted Abraham*: It will be neceſſary to underſtand the meaning of it: for to *tempt* is a ſhrewd word, *Satan* is called the *tempter*, and it is aſcribed here to *God*. I *anſwer*, to tempt in the *Hebrew* is נָסָה, and ſometimes חָסַן, and this is the word in my Text here.

וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם, *And God did tempt Abraham*: In the *Greek* πειράζειν and ἐκπειράζειν, to which the *word* δοκιμάζειν is a-kin, it is the ſame properly with [*Experiri*, or *periculum facere*] to *try* one, to make *tryal* of, to take the *experience* of. And ſo the *Schools* deſcribe it, [*Tentare eſt proprie experimentum ſumere de eo qui tentatur*], to Tempt is to *make a tryal* or *experience* of him who is tempted: And ſo *Heſychius* ſaith that πειράζειν is properly πεῖραν λαμβάνειν; *Experimentum capere*, to take an experiment or tryal of. *Aquinas* 22æ. *q.* 97. *art.* 1.

And thus God tempted *Abraham*, that is, made a tryal of, he tryed *Abraham* what he would do, whether he were good mettal or no, whether his dependance on God, and love to him were true gold, or counterfeit.

And for God to *make tryal* of a ſervant, cannot carry ſo much as a ſhadow of evil in it, and therefore it might well have been tranſlated thus, *It came to paſs that God tryed Abraham.*

2. Again, you muſt know, that to *tempt* or *try* another, is the effect of *ignorance*: For (as *Aquinas* ſaith) [*Nullus experimentum ſumit de eo, de quo eſt certus*], no man makes a tryal of him, of whom he is certain, what or who he is, or what he can do. 22æ. *q.* 97. *ar.* 2.

The end of tryal is to *know*, I ſay, we therefore *try* another, that

that we may *inform* our knowledg: and therefore all *proper temptation* ſprings from *ignorance* or *doubting*. When we *try* a man by ſome experience, whether he loves us or no, it is becauſe we *know not*, but *would* know whether he loves us: when we are *aſſured* of his love to us, we *try* him no longer.

Queſt. *You will ſay then, How could* God *try* Abraham? *Did not* God *who made the heart*, know *the heart of* Abraham? *Did not God who knows* all things, *know that* Abraham *feared God? Certainly God who knows the thoughts* a-far of, *knew* Abraham, *and all that was in* Abraham, *and what* Abraham *would do*; *he* knew *before-hand* Abrahams *affections to him, and therefore how is it ſaid, that* God tempted Abraham?

Anſw. There is a two-fold *tryal.*

Firſt, A *proper:* And

Secondly, A *metaphorical* tryal.

1. To try properly, is [*actio neſcientis*] an action of him who knows not the heart, of him whom he trys and tempts; for (as you heard) he trys that he may know: [*Tentatio propria eſt latentis animi alicujus exploratio*], A *proper* tempting, is the *trying* of a mans mind or diſpoſition that lyeth *latent* and out of our ſight: We *know not* what is in him, and therefore we *try* him: And thus God tempted not, tryed not *Abraham:* he needed not this tryal, that he might know *Abraham:* Neither did *Abrahams* ſacrificing his Son add any thing to Gods Knowledg. But,

2. There is a *metaphorical* tryal, or a temptation by *ſimilitude*, when *God* doth a thing like unto thoſe, who *try* that they *may know*; *men* make tryal, that they may *know*, and *God* acted in this thing *like* to men: and therefore he is ſaid to *tempt* or *try Abraham*, though he knew all before he tryed him. I conclude with that excellent expreſſion of *Caſſiodorus*, [*Tentat Deus ut erudiat, homo ut ſciat, Diabolus ut ſeducat*], The *Devil* tempts that he may *ſeduce*, *man* tempts that he may *know*, or *learn*, but *God* tempts that he may *teach* or *inſtruct*.

Pſal 26.

So then God tempted *Abraham*, that is, he commanded that work whereby *Abraham* was *tempted* or *tryed*, but he did not try or tempt *Abraham* to gain any *further* Knowledg to himſelf.

Object.

Object. *But you will ſay, It ſeems the contrary: for when* Abraham *would have really ſlain his ſon Iſaac, ſaith God,* Now I know that thou feareſt God, ſeeing thou haſt not withheld thy Son, thine only Son from me.

Anſw. I might here *cumulate* the Anſwers both of the *ancients* and *moderns.*

1. Some underſtand it [*me tanimice*] that *God* ſhould be then ſaid to know, when he makes *others* know [*Significando per efficientem cauſam id quod efficitur*], by the *efficient cauſe*, ſignifying the *effect*: as we ſay [*Dies lætus*] a *joyful day*, becauſe it *makes* men joyful, and [*Frigus pigrum*] *dull* or *ſlow*, cold, becauſe it *makes* men ſlow and dull; *Triſtis lupinus* (ſaith *Virgil*) ſad *Lupine* (a kind of *pulſe*, *Pliny*) becauſe it *makes* men ſad.

And according to this *Hypotheſis*, יָדַעְתִּי in *Kal*, ſhould be put for הוֹדַעְתִּי in *Hiphil*, and thus Saint *Auguſtine*, (*lib.* 4. *de Geneſ. ad liter. chap.* 9.) *Nunc cognovi, id eſt, nunc feci, ut cognos ceretur*], *Now, I know*, that is, now *I have made* that it may he known: and [*Tom.* 5. *de Civitate Dei, Lib.* 16. *Cap.* 32.] *Nunc ſcivi, id eſt, nunc ſciri feci.* Pſal. 78. *Nunc cognovi, id eſt, nunc feci te cognoſcere; ignotus enim ſibi quilibet eſt ante interrogationem Tentationis, probatus autem* Abraham *factus eſt cognitus ſibi.* After the ſame manner doth *Chryſoſtom* expound it, writing upon the place [νῦν, φησιν, ἀπασις ἐγνώσθη]; now I have made known to all men, how thou worſhippeſt God with a ſincere love.

Tom 4. *in queſt ſuper* Geneſ. *queſt.* 57. 58. *Et ſermone Domini in monte, lib.* 2. *cap.* 14. So *Tom.* 9. *in* Johannem *tract* 43 *&* *Tom.* 10. *ſermone* 72.

2. Others underſtand it of Gods *Approbation*, for [*Verba notitiæ*] words of *knowledg*, with the *Hebrews*, [*accipiuntur cum affectu & effectu*] ſignifie *affection*: *Now I know that thou feareſt God*, that is, I *approve* this work of thy Obedience as an *eminent teſtimony* of thy filial fear, and ſincere love. *Hilarius, ſcientia Dei dupliciter conſideratur, vel ut notitia futuri, vel, ut approbatio facti: illo modo Deus omnia novit ab æterno, hoc quædam in tempore, dum rem, quam cognoſcit, aperte approbat, eamque ſibi probari luculenter declarat.*

3. Others underſtand it of a *practical* or *experimental* Knowledg: *God* perfectly knew *Abrahams* mind before: but now he ſees and beholds it in the *work* it ſelf. If we take it in this ſenſe, it is but a making God to ſpeak here [*more hominum*],

that we may *inform* our knowledg: and therefore all *proper temptation* ſprings from *ignorance* or *doubting*. When we *try* a man by ſome experience, whether he loves us or no, it is becauſe we *know not*, but *would* know whether he loves us: when we are *aſſured* of his love to us, we *try* him no longer.

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Answ. I might here *cumulate* the Answers both of the *ancients* and *moderns.*

1. Some understand it [*me tanimice*] that *God* should be then said to know, when he makes *others* know [*Significando per efficientem causam id quod efficitur*], by the *efficient cause,* signifying the *effect:* as we say [*Dies lætus*] a *joyful day,* because it *makes* men joyful, and [*Frigus pigrum*] *dull* or *slow,* cold, because it *makes* men slow and dull; *Tristis lupinus* (saith *Virgil*) sad *Lupine* (a kind of *pulse, Pliny*) because it *makes* men sad.

And according to this *Hypothesis,* ידעתי in *Kal,* should be put for הרדעתי in *Hiphil,* and thus Saint *Augustine,* (*lib.* 4. *de Genes. ad liter. chap.* 9.) *Nunc cognovi, id est, nunc feci, ut cognos ceretur*], *Now, I know,* that is, now *I have made* that it may he known: and [*Tom.* 5. *de Civitate Dei, Lib.* 16. *Cap.* 32.] *Nunc scivi, id est, nunc sciri feci.* Psal. 78. *Nunc cognovi, id est, nunc feci te cognoscere; ignotus enim sibi quilibet est ante interrogationem Tentationis, probatus autem* Abraham *factus est cognitus sibi.* After the same manner doth *Chrysostom* expound it, writing upon the place [νῦν, φήσιν, ἅπασις ἐγνώρισα]; now I have made known to all men, how thou worshippest God with a sincere love.

Tom 4. *in quest. super* Genes. *quest.* 57. 58. *Et sermone Domini in monte, lib.* 2. *cap.* 14. So *Tom* 9. *in* Johannem *tract* 43 & *Tom.* 10. *sermone* 72.

2. Others understand it of Gods *Approbation,* for [*Verba notitiæ*] words of *knowledg,* with the *Hebrews,* [*accipiuntur cum affectu & effectu*] signifie *affection: Now I know that thou fearest God,* that is, I *approve* this work of thy Obedience as an *eminent testimony* of thy filial fear, and sincere love. *Hilarius, scientia Dei dupliciter consideratur, vel ut notitia futuri, vel, ut approbatio facti: illo modo Deus omnia novit ab æterno, hoc quædam in tempore, dum rem, quam cognoscit, aperte approbat, eamque sibi probari luculenter declarat.*

3. Others understand it of a *practical* or *experimental* Knowledg: *God* perfectly knew *Abrahams* mind before: but now he sees and beholds it in the *work* it self. If we take it in this sense, it is but a making God to speak here [*more hominum*],

minum], who when they have *made tryal* of a thing, ſay then that they *perfectly know it*.

4. I conceive that God ſpeaks here ἀνθρωποπαθῶς, for the Lord ſpeaks with man after the manner of men: ſo that when he ſaith, *Now I know that thou feareſt God*, the plain meaning is, Thou haſt done that thing at my Command, by which, had thine affection been *hid* from me, it would have been *made evident*, how dearly thou feareſt and loveſt me.

Doctrine. *God* is ſometimes pleaſed to *tempt* and *try* his people: Or thus, The *Lord God* thinks it good to *tempt* or *make tryal* of his Children. You muſt take notice, in Scripture you ſhall find; Firſt, That *God* is ſaid to tempt *man*. Secondly, And *man* is ſaid to tempt God. But we read not in Scripture, that the *good angels*, or *devils* are tempted. The reaſon whereof may without abſurdity be enquired (if it can be found out) becauſe they are alſo *intellectual* and *rational* creatures, and it is the *rational nature* that is ſubject to Temptation: And the reaſon ſeems to be this, becauſe

Camero. pag. 185. col. 1.

The *holy angels*, ſuch is their condition, that they *indiſſolubly adhere* to God: the *evil angels*, or *devils*, ſuch is their condition, that they *immutably* adhere to evil: and therefore Temptation here hath no place.

But now it is otherwiſe with *man*: his condition is *mutable*, and his ſtate is a ſtate of Temptation; he hath yet *heaven* to loſe, and *hell* to fall into, if he takes not care; as long as he is in this life, he is in the way of *winning* or *loſing*, and therefore here he is upon the ſtage of Temptation.

But the *Devils* are in their *center*, out of which they *cannot* be moved: The devils *cannot* be changed, and the holy angels *cannot* be altered.

Queſt. *But upon this account (you will ſay) there is no ground at all why* God *ſhould be tempted, for he is* unchangeable.

Anſw. *God* in himſelf is ſuch, that he cannot be tempted; yet by the *ignorance* of man, it comes to paſs that God is tempted.

But I ſay, in Scripture you ſhall find that,

1. God is ſaid to tempt man. And,
2. Man is ſaid to tempt God.

1. *Man*

1. *Man* is ſaid to *tempt God*; and this is, when a man makes a tryal of *God*, whether he be *wiſe*, or *powerful*, *juſt*, or *true* and *good*.

To *tempt* or *try God*, may be ſometimes *good*, and ſometimes *bad*.

1. Sometimes there is a *good* and *lawful tryal* and *tempting* of God: When we humbly and ſubmiſſively put him to do ſomething to confirm our faith. Thus *Gideon* tried and proved the Lord: *Gideon tempted* or *proved* God, but 'twas acceptable to God, becauſe he did it ſimply with an humble heart. But, Judg. 6. 37, 38, 39, 40.

2. To tempt God, is for the moſt part taken in an *ill* ſenſe: I ſay, there is a *ſinful* tempting of God, and it ariſeth either out of *diſtruſt*, or *impatience*, or *raſh preſumption*, or *pride*, or too much *confidence*: of this you may read in *Exod.* 17. 2, 7, When the people wanted water, 'tis ſaid, *They did chide with Moſes*: and *Moſes* ſaid unto them, *Why chide you with me? Wherefore do you tempt the Lord?* At the ſeventh verſe, *And he called the name of the place Maſſah and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord*, &c.

2. *God* is ſaid in Scripture to *tempt man*: which is the *buſineſs* of my Text, and the *ſubject* of this preſent Diſcourſe: And herein I ſhall (God willing) ſhew you four things:

1. That God doth *tempt* man.

2. It ſtands with *Gods Holineſs* to tempt man, his Holineſs and Righteouſneſs to tempt man.

3. Why God tempts man.

4. How God doth tempt man.

1. God he doth tempt man: he doth *tempt* and *try* men. He makes experience, and tryeth what they are, and what is in them: When the *children* of *Iſrael* came to *Marah*, the waters were *bitter*, *and the people murmured, ſaying, What ſhall we drink? And God ſhewed Moſes a tree, which when he had caſt into the waters, the waters were made ſweet*; *and* (ſaith the Text) *there he proved them.* So in *Exod.* 16. 4, they *murmur* for want of bread, *And the Lord ſaid unto Moſes, Behold, I will rain bread from heaven for you: and the people ſhall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.* God *tempts* Exod. 15. 25.

his people, and it is to *try* them and *prove* them, whether they will ſerve him, and his deſigns. And in *Deut.* 8. 2, *Thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldſt keep his Commandments, or no.* So that to prove, is no more than to tempt, and to tempt is no more than to prove: God led *Iſrael* through the wilderneſs, through many difficulties, it was to *prove* and *tempt* them to *know* what was in their hearts.

Object. *But it is ſaid in* James 1. 13, 14, *that* God *tempts no man*; Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man when he is tempted, is drawn away of his own luſt, and enticed. *Here it is ſaid, that* God tempts not any man, *yet it is ſaid in my Text*, That God tempted Abraham: *How can theſe ſtand together?*

Anſw. There is a two-fold way of Temptation.

1. There is *Tentatio probationis.*
2. There is *Tentatio ſeductionis.*

1. There is a tempting by way of *Tryal* or *Probation:* and thus God (as ye heard) tempted *Abraham* to try his Obedience: and he tempts his people to *prove* their graces; he preſents them with Trials, that their graces may be known, or their pride diſcovered, and brought low.

There is a tempting by way of *ſeducement:* and thus is *James* to be underſtood, that *God tempts not any man*, that is, he *ſeduceth* and *enticeth* no man to ſin: he ſuggeſts no *evil*, nor inſtilleth any *impure* thoughts, nor caſts any *ſinful* infuſions into the heart: Thus, be ſure of it, God he tempteth not, either by *inward ſolicitation*, or by ſuch an *outward diſpenſation*, as may inforce to ſin; he that is the *ultor* or *avenger* of ſin, cannot be the *Author* of ſin: Thus let his people look upon him, he *trieth* their obedience, but doth not ſtir them up to ſin.

2. It ſtands with Gods *Holineſs* and *Righteouſneſs* to *tempt* and *try* his people. That you may underſtand this, you muſt know that,

1. There are Temptations which are *good.* And

2. There

2. There are Temptations which are *evil.* Gods Temptations or Tryals of men are *very good*; for as you heard, God *cannot* tempt to ſin; and our anſwer to that Text in *Jam.* 1. 13, would reſolve you here, and untie this knot: Yet for farther *Dilucidation*, I pray you underſtand, that to make a Temptation *good*, there are three things required.

1. He that *tempts* or *tries* another, muſt have [*jus tentandi*] a *Right* or *Authority* to do it.

2. He muſt have a *juſt* and *good end.*

And Thirdly, He muſt tempt or try in a *juſt way*, or by *righteous means.*

1. He that tempts or tries another, muſt have *jus tentandi*, a juſt Right or Authority to do it: and this Right God hath to tempt and try men: For they are *his creatures, and the work of his hands:* He hath a glorious *Soveraignty* and *Dominion* over Angels and Men which he made: Have not *parents* a power to try the Obedience of their Children, ſo the means they uſe be *juſt* and *lawful?* May not a *General* try the Valour and skill of his Soldiers? and do not you try and prove the ſwiftneſs of your horſe? Nay, may not a mam (a juſt meaſure being obſerved) try his own ſtrength?

Seeing then God is the *ſupream Rector* and Governour of the World, ſurely he hath an *undoubted Right* and *Authority* to tempt and try the *diſpoſitions* of men, and the *virtue* of his Saints.

2. To make a temptation good, he that tempts or tries, muſt have a *juſt* and *good end:* and this leads us to the

3. *Point, why* God tempts and tries his people: and that is *three-fold,*

1. His own *Glory.*

2. To manifeſt the *vertues* of his people.

3. To manifeſt and draw out their *infirmities.*

1. One end why God tempts and tries his Saints, is to manifeſt and diſcover their graces, virtues, and perfections; and this was one reaſon why God tempted *Abraham*; God tryed *Abraham*, that it may be *known* that he feared God: Did not *God* know it before? Yes: but, Sirs, God ſpeaks after the manner of men; he deals with man, after the manner of men: God knew *Abraham* loved him, and feared him, but God ſpeaks to *Abraham* as a man, *Now I know that thou fearеſt*

eſt me, and loveſt me: God will have the graces, vertues, and perfections of his Saints *manifeſted* and *diſcovered.*

2. Another end why God tempts and tries his people, is to *diſcover* and *draw out* their infirmities: [*Ut latens creaturæ vitium pateſiat*], that ſome *latent vice* or *ſin* of the Creature may
2 Chr. 32.31. be made *manifeſt:* Thus the Text ſaith concerning *Hezekiah*, *That in the buſineſs of the embaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.*

Sirs, *Hezekiah*, God had appeared in doing great wonders for him; when *Sennacherib* came with a great Army againſt him, the Lord ſent an *Angel* which cut off all the mighty men of Valour, and the Leaders and Captains in the Camp of the King of *Aſſyria*;-then there came *Embaſſadors* from the King of *Babylon* to Honour and Court *Hezekiah*, becauſe God had done ſo much for him: By this tranſaction *Hezekiah* grew proud, and God let him alone, and left him, to *try* him: It is one of Gods glorious works to tempt a *proud* man, and leave him to himſelf. Obſerve the difference between the ſecond temptation: Firſt when he tempts a man to diſcover his graces, this is from God himſelf; but when God tempts to diſcover ſin, it is the cauſe of him who is tempted, and not in God who tempts him.

3. The third *end* why God tempts his people, is for his *glory*. *Job* was tempted moſt ſadly; and though the temptation was *executed* by *Satan*, yet it was *inſtituted* and *appointed* by Gods Ordination.

God had owned *Job* for his ſervant, and his *brave* ſervant too, for *an upright man, one that feared God, and eſchewed evil:* Have you *ſo good* and *high* an opinion of him, ſaith *Satan?* do but *touch* his eſtate, and his body, *and he will curſe thee to thy face:* ſayſt thou ſo, ſaith *God? tempt* him, ſaith God, and *try* him to the uttermoſt, I will give thee a Warrant and Commiſſion to do it: Satan ſets upon him, as far as God enlarged his Commiſſion: and *Job* was grievouſly afflicted, yet found upright in the main, ſteel to the back, and made Gods word good: How did God gain glory over Satan here? Glory to his *truth:* what God had ſaid of *Jobs* commendation, *Job* verified: Glory to his *Holineſs*, that he kept *upright* and *gracious* ſer-

ſervants: Glory to his *excellency* and *all-ſufficiency*, that his ſervants will not part with him for any other maſter; let their afflictions and hardſhips in his ſervice, be what they will; they will not change their God, he is a better Lord and Maſter with *afflictions*, than the World is or can be with all ſugar'd-ſops of *honour* or *proſperity:* his ſervice is worth all their afflictions and ſorrows in it; that poverty with *God*, is better than riches, and reproaches with *God* are better than honours: How is Gods worth and glory *magnified* here by *Jobs* Temptations?

2. God gains Glory from his Saints themſelves, I ſay, his *tempted* Saints: They will afterwards admire, and adore, and thank, and praiſe him, that his Soveraignty would make uſe of *them* unworthy wretches, for his ſervice, and honour *them* with any employment for him: that his *free grace* would give *them* grace to engage for *him*, rather than *ſin:* that his power would bear them up with ſtrength under their trials and temptations, for they aſcribe all, both *Combat* and *Victory*, to his power, ſaying, *Who was ſufficient for theſe things?* that *his power* ſhould be made perfect in *their weakneſs*; that he ſhould by *weak inſtruments* do ſuch great things; preſerve *ſmall ſparks* of fire in ſo great a *Sea* of trials, and keep weak candles alive in the face of ſuch *ſtrong winds* and aſſaults; that God by ſuch *poor twigs* as they are, ſhould beat the *old great ſerpent*: Oh, this makes much for the praiſe of his *power*, that his mercy ſhould watch over them in their temptations, and turn all to their good, refine them from their droſs, *accept* what was *good* in them, and *pardon* what is *evil*, and at laſt *deliver* them out of all; I tell you, when God ſhall appear, he will be *glorified* and *admired* in all his Saints for theſe things, even for their *trials* and *temptations.*

3. If the Saints do *ſtumble* and *fall* when they are tried by God, yet it makes for his glory: What makes for their *good*, makes for his *glory*, when by their fall ſome *ſecret* ſin is diſcovered, as pride or ſelf-confidence; their *latent* diſpoſitions are made known, and their *hearts* are expoſed to their view; doth not this make to the glory of his *wiſdom?* When their ſin is cured by *ſinning*, doth not he appear a moſt skilful phyſitian? When being wounded by their *fall*, they are *healed* and *pardoned*, doth not this make to the glory of his *mercy?* Do they not

not cry out, *Who is a God like unto thee, that pardoneſt iniqnity?* When they riſe again out of ſin, and grow more ſtrong by their falls; when *they* are raiſed, where *others* break their necks, doth it not make to the glory of his *power?* So that every way, Gods trials and temptations make for his glory; they make for their good, and therefore for his glory: God tempts the godly and the ungodly, he doth it for his glory: By *Abrahams* temptation his *faith* was brought to light; by *Hezekiahs* temptation, his *pride* was detected.

And therefore the temptation whereby God tries man, cannot but be good, and always good, as it proceeds from God, although ſometimes man abuſeth it to his hurt; for (as we ſaid) God tempts both the *godly* and the *ungodly*, and the event in both is ſometime *good*, and ſometime *bad*; as men are either *confirm'd* by the grace of God, or being deſtitute of it, are left to themſelves; although God always makes the event [otherwiſe bad enough] to turn at laſt to the *godly* to their good, that by their *falls* coming to ſee and acknowledg their *weakneſs* and *infirmity*, they may with ſo much more diligence (through Gods grace) work out their ſalvation with fear and trembling.

And thus (as we hinted before) by *Abrahams* temptation, his glorious faith was tried and brought forth to light: By *Hezekiahs* temptation, his vanity and weakneſs was detected, that ſo he might walk afterwards with more caution and humility.

3. To make a temptation good, he that tries, muſt do it in a *juſt way*, by *good* and *lawful* means: for we *muſt* not do evil, that good may come: and God *will* not do evil, that good may come of it; nay God is ſo holy, that he *cannot* do evil that good may come of it.

And this leads us to the fourth point:

4. How God doth tempt and try: and here I muſt tell you, that God doth tempt and try men two manner of ways:

1. *Immediately.*
2. *Mediately.*

Immediately, By *himſelf.*

Mediately, By *inſtruments*, by *Satan*, ſometimes; by *wicked* men other times; but always *juſtly*. How doth God try and tempt his people?

1. He

1. He tries and tempts his people by giving them *Commands*. We try our children by giving them ſomething to do: ſome ſpecial command to obey: God tempts his Children by commanding them ſometimes ſuch things as are *difficult* and *offenſive* to nature, ungrateful and diſpleaſing to the fleſh, abſurd to reaſon: Thus he tempted *Abraham* in my Text, by a command, he commanded him to ſacrifice his Son, his only *Iſaac*: Thus *Chriſt* commanded the *young man* to go and ſell all, and follow him: Unhappy man! that had the command, but had no love to obey the command: For when he heard ſuch a command, *he went away ſorrowful, for he had great poſſeſſions.* Matth. 19.22. And why went he away ſorrowful? that Chriſt ſhould *command* that which he was not *willing* to perform.

Sirs, This is the caſe of many of you, Gods Commands are your tryals, and God commands you to repent and leave ſin preſently; and you go away ſorrowful: God commands you to part with your *beloved* ſin, your *ſweet* or *profitable* ſin, and you go away ſorrowful.

2. God tempts by *afflictions* and *perſecutions*, and theſe are great Temptations, and make the heart heavy: there is *ſpiritual* joy and *outward* heavineſs at the ſame time; *wherein ye greatly rejoyce, though now for a ſeaſon ye are in heavineſs through manifold temptations*; that is, *afflictions*; their *ſalvation* in Chriſt made them *rejoyce*, their *temptations* at the ſame time made them *heavy*: here was *ſowre* and *ſweet*, *gladneſs* and *heavineſs* (like the *twilight*) at the *ſame time*, in the *ſame ſubject* together. 1 Pet. 1.6.

Sirs, ſirs, God will tempt *his*; if you be his, God will tempt *you* with afflictions, he will make *you* know what metal you are of, and therefore will one time or other throw you into the furnace.

3. God tempts and tries his people by the *proſperity* of the *wicked*, and this to weak nature is a ſore affliction; when their *own* affliction, and *ſinners* proſperity face one another, they ſee *themſelves* in poverty, and *Gods Enemies* wealthy; they ſee themſelves *peſtered* with ſickneſs, and ſinners *frolick* in their health and jollity; their own bones withered, and the bones of the ungodly full of marrow; Oh! ſometimes, it is a temptation as keen as a Razor, *Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.* Why? what is the Pſal. 73: 13, 14.

matter? do you ask me? ſaith he it is becauſe it is *in vain* to ſerve the Lord; for while the *ungodly proſper, I am plagued all the day long, and chaſtened, every morning.*

4. God tempts by *mercies*, by giving men mercies, talents and opportunities, to ſee what they will do with them, and how they will improve them: And thus God hath tempted you *kindly*, and tried you *ſweetly* a long time with Mercy-days, and Goſpel-days; oh the golden ſeaſons of *grace* that have for many years dropt upon you! Oh the melting dews of *ſalvation*, and refreſhing ſhowres of *peace* and *liberty* that have daily wet you! ſo that you have been as a *water'd garden*, and God hath been trying you with theſe all this while: and where's the *fruit* ye have brought forth? where's your growth of grace? Well, look to it: God will reckon for them: And thus God tempts and tries ſinners with his *patience* and long-ſuffering, he hath made his *ciſterns* to run with Wine of *proſperity* and *health* upon them: And *knoweſt thou not, O man, that the goodneſs of God leads thee to repentance?* Oh take heed: Sinner, thou haſt been long upon thy trial: I ſay, God hath been trying how theſe would work.

5. God tempts by *objects* and *occaſions*. As ſometimes you will lay a piece of money in the way of a *child* or *ſervant*, to try their *faithfulneſs*, and prove their *truth*, whether they will pilfer or ſteal yea or no; that you may know whether you may truſt them hereafter, or not; ſo doth God tempt and try the Sons of men, by preſenting them with objects and occaſions; that is, unlawful objects, and occaſions to ſin. This is an holy Act of God, for he doth not *move* the heart to ſin, only *preſents* the outward object to try the heart.

God tempted or tryed *Joſeph*, when he had an opportunity: but behold brave *Joſeph*, ſaith he, *How can I do this great wickedneſs and ſin againſt God?*

The goodly fruit of the *tree of knowledg* was a ſtanding object in our parents eye to try them every day: It was there in their eye, yet *forbidden fruit*; they could not but ſee it, yet they muſt not touch it.

So, Sirs, Gods Providence preſents you with various objects, it preſents ſome with beauties, with honours, with a rich portion, with a wedg of gold; What ſhould we do now in this caſe? ſay, here's a *temptation*, a *trial* from the Lord upon me; and be ſure we be jealous of our *eye* and *affections*.

Some (it may be) will think Providence lays this object in my

my way, therefore I may be medling with it: Oh no; we muſt not make the *Providence*, but the *Precept* of God our only Rule: and know that God tempts us, and tries us by objects and occaſions.

6. God tempts by *delays:* Sinners tempt God by their delays of *repentance*, and God tempts his people by his delay of *anſwers*; they pray, and he defers; they preſs him to anſwer, and he delays: God (as you heard) promiſed *Abraham* a Son, and by his delay (as it were) *denieth* performance; for delay bears the *image* and *ſemblance* of denial: and God makes him wait five and twenty years for performance. Afflictions are heavy, they are biting and cutting temptations: A ſhort affliction ſeems long, but length of affliction adds weight unto it, and puts many grains into it; Oh! it is a ſore temptation; and yet thus God tempts and tries his people; they call to day, and he comes not; then they cry, and cry aloud, and yet he hears not: and this makes them cry, *How long, how long, Lord! Lord, how long wilt thou look on? Reſcue my ſoul from their deſtructions, my darling from the lyons. How long, Lord, wilt thou be angry for ever? ſhall thy jealouſie burn like fire?* Pſal. 35. 17. Pſal. 79. 5.

Theſe *how longs* are great temptations to our natures: and this may be thy caſe, poor ſoul, and then you will find this *how long* a bitter temptation.

7. God alſo tempts by way of Denial, and in ſome things this is a ſore trial; for if *delay* be a great temptation, *Denial* muſt needs be a very great one; we ſue to God for a thing that is deſirable, we long for it, and God ſaith, *no*, to our ſuits: We ask for the life of ſuch a friend, or relation, and God replies with a *negative vote*; we lift up our hands for *deliverance* out of the Cloud of ſuch afflictions, and the hand of God makes it *thicker* and *darker* on us: we move God for great mercies, and he gives us great Denials: This is to put our ſubmiſſion to the trial, to put our reſignation to his Will and Wiſdom, to the trial; our patience under his Soveraignty, to the trial.

Uſe 1. Did God tempt *Abraham*? what, Is *God himſelf* wont to tempt and try his people? How ſhould this make us walk before the Lord in *fear* and *trembling*? Pray and tremble, profeſs and tremble; meditate and tremble?

Sirs, It is no wonder to hear that *Satan* will tempt us, or that the *world* will tempt us, or to hear that our own *flesh* or corruption will tempt us, all this is no wonder; but to hear that the *Great God himself* will try and tempt us, that *God* will be at this work with us, and set upon us, ah! what a wonder and astonishment is it! How should it fill our hearts with fear and reverence! How should we entertain this truth with holy and humble trembling! Surely, this should extinguish our *frolicks*, and annihilate our *pride*, and awaken our *security*: God himself is resolved to be a tempter, I mean, to try his people, and call their graces out to service: Oh! then watch, and pray, and fear; for the Devil to come and charge you with his Pistol, is matter of fear enough; but if God himself will come with his Pistol cock't and charg'd upon you, oh! this is formidable: I say then, watch, and pray, and fear.

Use 2. Learn here to *act faith*: you must act faith in the greatest and most gain-saying temptations: *Difficulties* and *Impossibilities* are the true objects of *faith*; you must believe, when it seems a *contradiction* to believe: *Abraham* was to believe that he should have an innumerous posterity in *Isaac*, and yet he is commanded to kill *Isaac*: Can these two stand together? *Isaac* shall live to be the Father of many Nations, and yet *Isaac* shall dye by the hand of his Father: When *Isaac* is once gone, where is my *seed*? where is my *blessing*? And yet *Abraham* believes, and his *faith* triumphs over the *difficulty*: his faith makes him an *acute logician*, and solves the knot of *contradiction*: *Abraham* knew that he had to do with a God: he believed that God for his promise sake would raise up the same *Isaac*, when he had kill'd him.

Sirs, It is *hard* and *mysterious* to believe, when Gods *own Providences* seem to cross his *own promises*: Yet *then* we must believe, I say believe in God, when his own Providences seem to go against his own promises: God will one time or other be as if he were killing you; *now*, Sirs, to believe is a work indeed, and you must *now* believe.

Quest. *How shall we in this case, at this* dead-list, *believe and act faith?*

Answ.

Anſw. 1. Fill the ſoul with Gods *infiniteneſs*: Gods way is not your way (*ſaith faith*), nor his thoughts as your thoughts; but as the Heavens are above the earth, ſo are his thoughts beyond yours, and his ways beyond yours: Faith lodgeth this *principle* in the ſoul, that God is *infinite*; and having laid that principle there, when difficulties and diſcouragements ariſe, ſaying, You ſee now in what diſtreſs you are brought, now you ſee there is no hope at all of your deliverance; true indeed, ſaith the believer; I ſee there's no way in *reaſon*, in any ones reaſon, but God is *infinite*: I ſee many difficulties, but God is infinite: the ſoul by faith being filled with the apprehenſions of Gods Infiniteneſs, is carried unto him through all difficulties and diſcouragements: *Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: Unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.* Eph. 3.20,21.

2. Let thy faith lay up, and lay hold on this principle, that *Gods love* is *immutable*: Soul, whom God *once* loves, he *ever* loves: hath he loved thee? then he can never unlove thee: *With him there's no variableneſs nor ſhadow of turning*: Fix here then, it is a ſtrong *electuary* in a day of *fainting*: afflicted Saint, what's the matter? My ſtroaks are from God himſelf: yet he loves thee: But God hath hid his face from me yet he loves thee.

3. Act faith in temptation, that God will be *with you*: he will be at thine elbow; you know that bleſſed promiſe, *I will not fail thee, nor forſake thee.*

4. In trials and temptations act your faith in this, that God *governs* and *moderates* all temptations; there's never a temptation, but it is from Divine *ordination*, and therefore is managed by the reins of Divine *moderation*: ſo that as the expert Rider rules the horſe, and the skilful Coach-man by his dexterity guides the Coach; ſo the wiſe and merciful God governs the temptation, he holds the temptation in his hand with Curb and Bridle; he *allots* it its bounds, and graciouſly *preſcribes* its meaſure, ſo that it ſhall not be upon you out of meaſure; Oh! what a rare comfort is this to a poor ſoul, that a God ſo good, *circumſcribes* temptation within limits; it may *flow in* upon you, but ſhall not *over-flow* you; I ſay, it ſhall not

not overflow the banks, God himſelf will *keep* and *bound* it within its channel; its Waves may *drench* you, but they ſhall not *drown* you: The Great God that ſaith to the Sea, *Hitherto ſhall thy proud waves go, and no farther*, the ſame God ſits upon the *waters* of every temptation.

5. In all your trials and temptations, act your faith upon this principle, that *God will extract good out of them*; this is the *Royal prerogative* of God to do ſo; it is his *peculiar*, and he *will* do ſo; it is ſpoken of him as one of his *incommunicable excellencies*, that *God commanded light to ſhine out of darkneſs*: It is the property of the *Devil* to draw *evil* out of good, and *darkneſs* out of light; but it is the ſweet property of a gracious God to draw *good* out of evil, and *light* out of darkneſs; he will turn the ſhadow of death into the morning; tempted ſouls, the Lord who tries you, will extract good out of your trials and temptations.

Uſe 3. Expect a *perpetual ſucceſſion* of temptations: [*Tota fidelium vita tentatio eſt*] all the life of Believers is a temptation. When one leaves you, look certainly for another: In your new birth you are born to temptations; this life is but a long chain of ſucceſſive and continued temptations: The temptations of *Abraham* were many: ſome caſting up the accounts of his temptations that are recorded, reckon them to be ten; it may be, I may find more: concerning his *habitations*, he was to change them *thrice*.

1. He left his own Native Country (at Gods Command)
Act. 7. 3, 4. and quit all his kindred, and dwelt in *Charran*.

2. From thence he went (at the ſame command) into *Canaan*; whither muſt he go? to a place he knew not, to men that knew not him.

Act. 7. 5. 3. And there God *gave him no inheritance in it, no not ſo much as to ſet his foot on*, which ſeems to be [δῶσιν ἀδωσιν], a gift, and *no* gift; to promiſe to give him *a land*, and then to give him *not a foot of land* in it, a ſhrewd temptation!

Gen. 12. 10. 4. Then there was a famine in the land of *Canaan*, and *Abraham* was fain to go down to *Egypt*; *Canaan* doth not afford him *bread*, which yet he muſt believe *ſhall* flow with *milk and honey* to his ſeed.

Gen. 12. 11. to 17. 5. In *Egypt* he was tempted about *Sarah* his wife, and he ſaid ſhe

ſhe was his *ſiſter*. And *Pharaoh* took her into his houſe; *he* was under danger of his life, and (which was worſe) *his wife* was under danger of her chaſtity.

6. Then when he came into *Canaan* again, *Lots* Herdsmen and his fell out, where they ſhould feed their cattel, and they did ſeparate from one another, and *Lot* choſe him all the plain of *Jordan*; he had brought *Lot* along with him, and nouriſhed him as his child in his boſom, and now to be uſed ſo unkindly by *Lot*, here's another temptation. Gen. 13.

7. Then *Lot* his kinſman is taken priſoner, and *Abraham* is fain to engage himſelf in a War againſt *four Kings*, for the reſcue of *Lot* taken Captive. Gen. 14.

8. Then he was afflicted for want of an *heir*, and complains to God, *What wilt thou give me, ſince I go childleſs?* Gen. 15. 2.

9. Then again, as he is offering ſacrifice, and the *Sun* was going down, *an horrour of great darkneſs fell upon him*, and he received ſad news from God, that his *ſeed* ſhould be a *ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years*. Gen. 15. 12, 13.

10. Then he is tempted with the *delay* of performance: God promiſed him a Son, but tries him ſorely with delay of performance; the execution of performance is put off: *And Sarai Abrahams wife bare him no children: Abraham* was old ere he had the promiſe and hope of a Son; and ſtill the older, the more uncapable; yet God makes him wait five and twenty years for performance. Gen. 16. 1.

11. Then at his wifes perſwaſion he goes in to *Hagar* her maid, and ſhe brings him a Son called *Iſhmael*, and there falls out diſcord and contention between *Sarai* and *Hagar*, and *Sarai* chides *Abraham* for it, and lays the blame upon him. Gen. 16. 5.

12. Then God commands him to be *circumciſed*, and to *circumciſe all his ſeed, and all that* were in his houſe: And *Abraham was ninety years old and nine, when he was circumciſed in the fleſh of his foreskin*. Indeed *circumciſion* was the *ſign* of the *Covenant*, and *Abraham* was not only content to *wait* for God, but alſo to *ſmart* for him: God bids him *cut his own fleſh*, and he is willing to carry this *painful mark* of the love of his Creator, not regarding the *ſoreneſs* of his body for the *confirmation* of his ſoul. Gen. 17. 24.

13. Then

Gen. 20. 2. 13. Then he is tempted again by *Abimelech*, and ſaith, that *Sarai* his wife was his ſiſter, and *Abimelech* takes *Sarai* his wife from him.

14. Then he is ſorely tempted again by the ejection of his Gen. 21. 10, 11. Son *Iſhmael*: for *Sarah* ſaid unto *Abraham*, *Caſt out the bond-woman and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, even with Iſaac. And the thing was very grievous in Abrahams ſight, becauſe of his ſon.*

15. Then he is tempted here: God commanded him to *kill* and *ſacrifice* his Son; all the *former* were but *eaſie tasks* of faith to this: all ages have ſtood amazed at this, to ſacrifice his Son! All the other were but mole-hills to this great Mountain: Doſt thou take pleaſure in *humane* ſacrifice? or if thou wilt have it, muſt *I* be the Monſter of all parents to do it? muſt *my hands* deſtroy the fruit of mine own loins? If thou wilt have him, muſt *I my ſelf do* it? what *none* elſe, but I my ſelf muſt do it? A temptation moſt tranſcendent! and yet this follows after all the reſt.

Sirs, What ſay you? Do you think to live *quiet*? you have been tempted, and now you hope to be quiet: miſtake not, look for more ſtill, and more yet, and more continually: Do you think at the end of a temptation, there's an end of temptations? No, no: they muſt begin again: God hath more work for you to do: God will not ſuffer his ſervants to loiter and ſit idle: Haſt thou been afflicted, and tried, and tempted? thou wilt be ſo again: God will not give over with thee: and therefore expect a perpetual ſeries of temptations.

Uſe 4. Think not the *worſe* of the ſtate of grace, becauſe of trials and temptations: Be not diſcouraged in it: It is *God*, the *gracious God* that tempts *Abraham*, and will tempt and try *his Saints*: and theſe temptations the Devil makes uſe of to work your hearts back again: When ye were in your *natural* condition, then your *heart* was quiet, your *conſcience* quiet, and the *devil* quiet, and your *friends* quiet, and did not ſpeak evil of you; and the *world* quiet, and did not hate you nor trouble you: But now you begin to look toward *Jeſus Chriſt*, now *conſcience* condemns, now the *Devil* accuſeth, now your *friends*, your *former* friends, they ſpeak evil of you, the *world* abuſeth you, your *neighbours* ſcorn and moleſt you:

I ap-

I appeal to thee [man or woman] in thine own ſoul; Doſt thou not think that thy former condition was an ungodly condition? Yes, I confeſs, yes; and yet then thou waſt quiet, then conſcience quiet, then friends quiet, then Satan quiet, but now conſcience accuſeth, and now Satan accuſeth, and the world accuſeth, and friends ſpeak evil: Oh, ſay then, my condition is now far better; when I was bad, and my condition was dangerous, then all was quiet, and therefore my condition now with trials and temptations is far better.

When I was going to *hell*, all was quiet; when I was like to be *loſt*, then all was quiet, and therefore I will not change ſtates with my ſelf for all the world; I would not be in my former loſt condition with all my quietneſs for a thouſand worlds: I will prize my condition of faith and grace with trials and troubles infinitely above my former condition, come what will come: Gods Wormwood is better than the Devils Honey. Well then, be not diſcouraged, 'twas God that did, and doth try his Saints.

Uſe 5. *Compoſe* and frame your hearts for hard ſervices: ſtore up ſtrength for *great* and *ſtrong* encounters: God hath *difficult* work for his people to do; it may be, Saint, he hath employed thee hitherto but in *eaſie* ſervice, and thou thinkeſt it will be always ſo: but thou art miſtaken.

You know not what dear *Iſaac*, what precious jewel God will have thee part with, and ſacrifice to him.

And therefore be up at work, labour hard for grace, to fit you for hard ſervices: The little *Bee*, when 'tis ſeaſon with her, is upon the wing of Diligence, ſhe is out in the morning, goes to every flower, brings in to her hive, and ſtores up for winter, and wilt not thou do ſo?

Shall the *Bee*, the little *Ant* be wiſer than thou art? have they ſouls to ſave? and yet they provide for *nature*, and lay up for *difficulties*: Awake then, awake; ſhall thoſe ſilly creatures be at work, and wilt thou loiter? *Go to the Ant, thou ſluggard, conſider her ways, and be wiſe.*

Many of you [I fear] will miſcarry in your trials and temptations through your preſent loiterings: It hath been *honey-moon* with many of you, whilſt others *have been chaſtned every morning*, and you think it will be ſo ſtill: and this undoes you:

you think God will put you to no harder work than he hath done, and ſo you overthrow your ſelves.

There's never a perſon in this Congregation knows what day of difficulty and temptation is coming over him; not one of you knows what hot ſervice God hath yet for you: Little did *Abraham* think *a day before*, to hear that command from God, *Go and ſacrifice thy Son, thy only Son Iſaac:* Little doſt thou know, how ſoon God will ſay to thee, Be ſick, be afflicted and terrified in conſcience; how ſoon he may withdraw his face, give thee up to doubtings and terrors: little doſt thou know how ſoon God may ſay unto thee, as he did to *Moſes*, *Go up to mount Nebo and dye:* Oh then, ſtore up ſtrength for great and hard ſervices and temptations.

Uſe 6. Expoſe not your ſelves unto temptations: It is ſaid here in the Text, *that God did tempt Abraham: Abraham* did not *ſeek* temptation, but God did tempt *Abraham*; to *ſeek* temptation is a ſin; but when God tempts us, it is a *way* to honour: When *we* expoſe our ſelves to temptation, a thouſand to one but we *fall* and break a limb, an arm or a leg; but *when God* tempts us, if we ſeek to him, and keep to his rules, we may expect a bleſſing.

Chriſt teacheth us to pray, *Lord, lead us not into temptation:* but ſurely we are not to *lead our ſelves* into temptation.

1. Ye heard, that to a lawful temptation; he that tempts and trieth, muſt have [*jus tendandi*] a *right* and *authority* to tempt; God being our Lord, and the ſupream *Rector*, having abſolute government over us, hath [an Ἐξουσίαν] an *Authority* to tempt us and try our graces: but we are not *our own*, we are his, and not our own; we are not at our own command, nor in our own power; we may not do what we will with our ſelves, and therefore we may not offer our ſelves to temptation.

2. When *God* tempts us, and leads us out into the field of Trial, we may expect his *help* and *preſence: his aſſiſtance* goes along with *his temptations:* But when we tempt our ſelves, and put our ſelves to trials and troubles, we can expect no ſucceſs, nor look for Gods Aſſiſtance, becauſe we are out of Gods way: let him that brings us in, bring us off again: If *God* bring us into temptation, *he* will bring us off; but if we bring our ſelves

ſelves into temptation, we muſt bring our ſelves off again.

Uſe 7. Saints, look upon your daily afflictions, as your temptations.

1. They are ſent from God upon you, as your temptations, to *try* you and *refine* you: Obſerve then with what *humility* you receive them, for they are ſent to *try* your humility; obſerve with what patience and meekneſs you bear them, for they come to try your patience: obſerve into what nutriment you concoct them, for you muſt feed upon them, and eat them, to kill corrupt humours, and to breed good blood and ſpirits: I ſay, obſerve then what fruits they bring forth, for though *they are not joyous, but grievious for the preſent:* Heb. 12. 11. *yet afterward they yield,* (or God looks they ſhould yield) *the peaceable fruit of righteouſneſs unto them which are exerciſed thereby.* God will come to you, as the Maſter did to the fig-tree, to ſeek fruit on you: I muſt tell you, God expects as much fruit from your *temptations*, as from your *mercies:* Gods Eye is upon you, he looks what you are doing.

2. Afflictions (*per accidens*, through our corruptions) are great temptations to ſin, and therefore you had need obſerve your ſelves ſtrictly under your daily afflictions: I ſay, they are great temptations to ſin: for though it be ſaid of Chriſt, *that he was in all points tempted like as we are, yet* Heb. 4. 15. *without ſin:* But in our infirmity of the fleſh, we are ſeldom tempted by afflictions, without ſin: Although affliction doth not quite vanquiſh and overcome us, yet always almoſt at the very firſt on-ſet, it doth (like a great blow) *dizzy* the brain, and makes us *give back:* If we be not thrown down, yet we reel and ſtagger; and ſometimes it lays us flat, and our faith lyes *ſprawling* upon the ground: In affliction there are two things:

1. *Senſation.* And
2. *Temptation.*

1. In affliction there is *Senſation* [*doloris ſenſus*] the ſenſe of pain and grief, and this *Chriſt* felt as well as *we:* we *cannot*, and he *could not* taſte affliction without pain: as *we* are affected with Dolour, when evils lye upon us; ſo was *Chriſt*, he felt ſharp and keen pain: and thus *Chriſt was tempted in all things*, and in the ſame manner, *as we are*, as to *ſenſe* of pain and grief, yet *without ſin.* But,

2. In affliction there is alſo *temptation* to ſin: and becauſe it is ſo true, that great temptations ariſe out of afflictions, therefore are afflictions *Antonomaſtice* called temptations, they tempt ſadly to murmuring and impatience, to wrangling and expoſtulation with God, to unbelief and doubting of his love, nay, to caſt off God: Doth God himſelf tempt me thus, and afflict me thus? and ſhall I ſerve ſuch a Maſter? Ah! look how ye are under your daily afflictions.

Uſe 8. Doth God tempt *Abraham*, *Abraham his friend?* Then you may be the *tempted*, and yet the *beloved* of the Lord: God tempts and tries his *dear ones:* all's in love.

1. He tempts his dear ones; he tempts thoſe whom he loves dearly: *Abraham* was high in Gods Books, one of his intimate and boſom-acquaintance, and yet God tempts *Abraham:* Nay, to give you a greater inſtance than *Abraham*, *Jeſus Chriſt* was tempted: I ſay, Jeſus Chriſt *was in all points tempted like as we are*, and yet the *beloved* of the Lord: he was the *tempted*, and yet the *beloved* of the Lord: he was *tempted* κατ' Ἐξοχὴν eminently, ſuperlatively, more than us all, and yet he was *beloved* of the Lord, κατ' Ἐξοχὴν eminently and ſuperlatively above us all.

Heb. 4. 15.

So that ye may be the tempted, and yet the beloved of the Lord: nay, *Jeſus Chriſt* was tempted of God himſelf: he was not only tempted by the *tempter*, but by his *dear Father*, God himſelf: *My God, my God, why haſt thou forſaken me?*

2. All is in *love*: he tempts in love: he not only tempts his beloved, but he tempts them in love: that *he* may love them the more, and *they* in the Iſſue love him the better: How much more did God love *Abraham*, when he ſaw him forget himſelf to be a Father, and his own child to be his Son, for his ſake?

Gen. 22. 16, 17.

By my ſelf have I ſworn (ſaith the Lord) *for becauſe thou haſt done this thing, and haſt not withheld thy Son, thine only Son: That in bleſſing, I will bleſs thee, and in multiplying, I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which is upon the Sea-ſhore: and thy ſeed ſhall poſſeſs the gate of his enemies:* And did not this meſſage from heaven (think you) kindle a greater flame of love in *Abrahams* boſom toward God? without doubt it did: God loves *Abraham* more,

more, *Abraham* loves God more than ever he did: When *Abraham* ſaw Gods deſign, and had his Son delivered ſafe to him again, How was his heart filled with a ſpiritual *torrent* of joy! He gained the experience of Gods love to him, and of his love to God, and would not have unwiſhed the temptation again upon any terms.

3. God tempts, and all is in wiſdom: God tempts his Beloved in wiſdom: he corrects his *Children*, as well as his *Enemies*; but when he corrects them, it is in much prudence and wiſdom.

Queſt. *But how ſhall I know that God tempts me for my* good? *How ſhall I know that God afflicts me, and tempts me in love.*

1. Why, *firſt*, becauſe he loves thee: whom he loves, he tempts and proves them in love: you imagine he loves you, but you do not feel that he loves you: the ſenſe of Gods love would put all theſe out of doubt.

2. You may know he tempts you in love, if ye be *faithful* unto him in temptations: if you *depart not* from God in the day of temptation: God is trying and tempting his people at this day, and it may be it will be a ſad day, and a dark day of temptation; it may be it will be a ſtrong day of temptation, and of long temptation: and you would know whether he tempts you at this day in love, then make choice of *ſuffering* rather than *ſin*, of *affliction* rather than *defection*: *The juſt ſhall live by faith* (ſaith the Apoſtle) that is, ſhall *hold out* by faith in the day of temptation: *But if any man draw back, my ſoul* (ſaith God) *ſhall have no pleaſure in him.* Heb. 10. 38.

Would ye know whether God proves you at this day, and tries you in love? then *put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil. Stand therefore, having your loins girt about with truth*, &c. *Watch ye, ſtand faſt in the faith*, Ἀνδρίζεσθε, κραταιῦσθε, *quit your ſelves like men: be ſtrong. Stand faſt in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage. Stand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel. And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God. So ſtand faſt in the Lord, my dearly beloved.* Eph. 6. 11, 14. 1 Cor. 16. 13. Gal. 5. 1. Phil. 1. 27, 28. Phil. 4. 1.

3. Cleanſe

3. Cleanſe your hearts from *hypocriſie*: ſee that your ſouls are *right* before the Lord, and then Gods Temptations are all in love: all goeth right with upright hearts: *The upright in their way are his delight.*

Prov. 11. 20.

4. You may know whether God tempts you in love, by the *iſſue* and *fruits* of your temptations. *Abraham* ſin'd in temptation, and Saints may ſin in temptation: In a temptation you would know whether you ſhall hold out; I will not propheſie, but I will give you a ſign: have you held out through former temptations? thou mayſt hold out through others.

Uſe 9. You beloved of the Lord, bear Gods Temptations with willingneſs and patience: The Apoſtle ſtirs up the *Hebrews* to learn practically this leſſon: *Deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.*

Heb. 12. 5, 9.

Furthermore (ſaith he) *we have had Fathers of our fleſh which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the father of ſpirits, and live?*

Gods Temptations are your gain, therefore bear them with willingneſs and patience. 2 Cor. 4. 16.

Gods Temptations are your *gain*: not your loſs, but your gain: if he tempts you by *loſſes*, your loſs is your *gain*: your wants will be your riches, your outward poverty will be your ſpiritual wealth: what you loſe one way, you'l get another: what you loſe in the fleſh, you'l get in the ſpirit: *Though the outward man periſh, yet the inward man is renewed day by day*, ſaith Bleſſed *Paul*; the *ſoul* grows new, as the *body* by preſſures grows old: Afflictions may make thy outward *face* look withered and aged, but thine *inward man* grows young and vigorous by them.

It is good for me (ſaith *David*) *that I have been afflicted.* Now then, bring your heart to this, and bear all the temptations of the Lord with willingneſs and patience.

Uſe 10. See God on the top of every trial or temptation: *God* (ſaith the Text) *did tempt Abraham*: you will ſay, God tempted *Abraham* by word of mouth, by an expreſs command; Is God wont to tempt and try men thus in theſe days?

I *anſwer*, no, you heard that God doth tempt and try men two manner of ways:

1. *Immediately*, by himſelf: thus he *tempted Abraham*, thus was *Chriſt* led by the Spirit to be tempted in the wilderneſs.

2. *Me-*

2. *Mediately*, by means and inſtruments, by *Satan* ſometimes, by *wicked men* other times; yea, by *Saints* alſo ſometimes, as the Lord Chriſt was tempted by *Peter*, when he ſpake of his ſufferings, *Be it far from thee, Lord: this ſhall not be unto thee.* Matth. 16. 22. And *Job* was tempted by his own dear wife, *Curſe God, and dye.* Job 2. 9. And this is the Order of God at this day: you ſee the means, the inſtruments of temptation; but though God be not ſeen, yet he ſtands upon the top of every temptation; no wheel moves in the world, but by the direction and counſel of the firſt mover: There is a concatenation of cauſes, and God is at the upper end of the chain, and nothing can be done by any link of the chain of *ſecond cauſes*, without the *firſt* cauſe.

In the *fourth* to the *Hebrews*, there it is ſaid that *Jeſus Chriſt was in all points tempted like as we are, yet without ſin:* Verſ. 15. Mark it, his Temptations were in all points like ours; Temptations may be taken,

1. For ſufferings: Or,

2. For temptation to ſin, as having a *power* or *cauſality* moving us thereunto: As for Chriſts ſufferings, they were exactly like unto ours: To that end he took a Body and Soul, and in his ſtate of humiliation lay actually under them, and felt them: As for temptation to ſin, that is *inward* and *outward:* Inwardly indeed he was not tempted, but outwardly he was, by men and devils, more than ever man was, and was tempted to the ſame kind of ſins (at leaſt ſome of them) which we being tempted to commit, yet he never ſinned.

Now the Apoſtle tells you there, *that he is touched with the feeling of our infirmities:* [*We have not an High prieſt which cannot be touched with the feeling of our infirmities*]; Nay, becauſe he was *tempted* like as we are, he cannot but be *touched* with the feeling of our infirmities, that is, he cannot but be *inwardly affected* with the ſenſe of our temptations. Sirs, your temptations touch *him*, the temptations that you feel touch him: his very bowels are full of the feeling of *your* infirmities, he is acted with mercy and compaſſion towards you, and he would have man to know it: That which is the object of his compaſſion, is our infirmities, that is, *ſins* of the ſoul, and *pains* of the body, but chiefly ſin; infirmity here is *ſin* and *puniſhment*, *ſin* and *ſuffering*, which makes our caſe very miſerable: Some will think that *Chriſt* is not touched with the feeling of my ſins, others will think

think Christ is not touched with the feeling of my sorrows: but ye are mistaken, poor souls, ye are mistaken; saith the *Apostle*, we have an High-priest that is touched with the feeling of our infirmities, with the sense and feeling of both, of your *sin* and *guilt*, of your *sorrows* and *sufferings*: Whatever troubles *you*, troubles *Christ*: and the reason why he is so sensible of our sad condition, is, because *he was tempted in all points like unto us*: Christ as *God*, is infinitely merciful; but he became *man*, *tempted man*, that he might be *sensible* of our infirmities with our own *humane affections*; that he might pity man with the affections of a man, with such affections as we are wont to pity one another; and therefore he was not only *man*, but a *tempted man*, because *experimental* knowledg, and *practical* sense, is the most effectual.

Hearken then, you tempted souls, how deeply is Christ touched with the feeling of your infirmities, who was himself a *tempted man*, as *ye* are; he was in all points tempted like unto us: This is that *wonderful way* which God by his *profound Wisdom* contrived to make his mercy *greater* (and in some sort) *more than infinite*: he would have a kind of *knowledg* of *mans* infirmities, which as *God*, and *Infinite*, he could never have.

AN ACCOUNT OF MAN'S TEMPTATIONS.

Pſalm. LXXIX. 41.

Yea they tempted God, and limited the Holy One of Iſrael.

THIS *Pſalm* is [παρ᾽αινετικὸς, and διδασκαλικὸς] *Exhortative* and *Inſtructive*.

1. The Pſalm is [παρ᾽αινετικὸς] *Suaſive* and *Exhortative*; in the firſt verſe, *Give ear, O my people, to my law: encline your ears to the words of my mouth.*

2. The *Pſalm* is [διδασκαλικὸς or συνετίζων] *Inſtructive* and *Teaching*; I ſay, for their choice Inſtruction, and gathered out of the *Records* of Gods Providence towards his own people, the *Jews*; at the *ſecond* verſe, *I will open my mouth in a parable:*

I will utter dark ſayings of old: which we have heard and
Verſ. 3.4. *known, and our Fathers have told us: We will not hide them from their children, ſhewing to the generations to come the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done*, &c. And that which the *Pſalmiſt* would inſtruct them in, is to *obey* God, and *adhere* to him in dependance
Verſ. 8. and ſubjection: *And not to be as their Fathers, a ſtubborn and rebellious generation, that ſet not their heart aright: and whoſe ſpirit was not ſtedfaſt with God.* He warns them againſt *Rebellion*, becauſe their *Anceſtors* and *Fathers* ſinned at that rate, and were ſeverely puniſhed by God. Where you may obſerve by the way,

Obſerv. That to ſay, our *Fore-fathers* did thus and thus, therefore ſo will *we*, is no good argument: Shall *we* be wiſer than our *Forefathers?* yes, that you muſt, or elſe you may ſmart for it. The *Holy Ghoſt* here tells them, that they muſt not be as their *Fathers*; no ſirs, you muſt be better than your Forefathers, the Light of the Goſpel ſhould make you far better; and time ſhould make you better, and experience ſhould make you better; the example of Fore-fathers is not to be followed, except wherein they followed the Lord.

What time the *Prophet* (whoever he was) penned this *Pſalm*, is uncertain; yet becauſe he gives us the Hiſtory of the Rebellion of the *Iſraelites* in the wilderneſs, and in the land of *Canaan*, down to *David* when he was King; it therefore ſeems probable, that it was written either in the later days of *David*, or elſe in the days of *Solomon*. The *Pſalm* contains a long *ſeries* and concatenation of Gods *kindneſſes* to *Iſrael*, and *Iſraels ingratitude* towards God, and then the Divine puniſhments upon that ungrateful people.

Gods free love drops benefits and wonders upon them, and then their ingratitude extorts puniſhments from him: Thus it pourtrayes Gods dealings of *mercy* with his people, and never in juſtice, but when mercy was abuſed.

The *Method* and *Contexture* of the *Pſalm*, is to ſet out one while Gods benefits to *Iſrael*; another while their ungratefulneſs to God, and then his juſt puniſhments upon them: thus it looks like Hangings of *Arras*, pictured with interchanged Rows of various Colours.

The benefits of God to *Iſrael* are *ſtupendious*, and therefore

fore their ſins againſt ſuch a God are *prodigious*; to enumerate both, as they lye in order, would fill up too much time; among their *ſins*, you may caſt an eye upon one or two of them in my Text, *Yea they turned back, and tempted God, and limited the Holy One of Iſrael.*

In the words, there are two ſins mentioned.

1. They *tempted God.*
2. *They limited the Holy One of Iſrael.*

As for that expreſſion, וישובו which we tranſlate, [*and they turned back*] that is, ſay ſome, to go back again into *Egypt*, or as others, returned back to their *old wont* of Rebellion, I ſay, it hath no ſuch meaning here; it is an *Hebraiſm*, and ſhould be rendred, [*they returned and tempted*] that is, [*ſæpius tentaverunt*], they often times tempted him, or they tempted him again, as in *Gen.* 26. 18. In the *Hebrew* it is, and *Iſaac* returned and digged, for he digged again: and ſo we tranſlate it there: and in *Dan.* 9. 25. 'tis in the *Hebrew*, *The ſtreet ſhall return and be built*, for it ſhall be *built again*: So here, *and they returned, and tempted God*, that is, *they tempted God again.* And as they *tempted God, ſo they limited God*, וקוֹוש ישׂראל רהדו, *and they limited the Holy One of Iſrael*, that is, they put bounds to his *power*, thinking thus with themſelves, [*Illud poteſt, hoc non poteſt*], that he could do, this he cannot do, as it is in the twentieth verſe: *He ſmote the rock, and the waters guſhed out——but can he give bread alſo? can he provide fleſh for his people?* He is called here קדוש ישראל, the Holy of *Iſrael*, (a defect of the *ſubſtantive*, and is to be ſupplied, as *Iſa.* 5. 16.) that is, the Holy God of *Iſrael.*

1. He that is holy in himſelf, and ſanctifieth thoſe that are his: *I am the Lord which ſanctifie you.* Lev. 20. 8. Ezek. 20. 12.

2. And the *holy of Iſrael*, who was in Covenant with them, and was to be worſhipped, and ſerved by them; and ſeparated them from all other Nations to be a holy people to himſelf.

But the other expreſſion, or ſin of *Iſrael*, is the ſubject of my diſcourſe, וינסו אל, *and they tempted God.* Where you have,

1. The *ſubject*, or *agent*, *they*, that is the people of *Iſrael.*
2. Their *action*, or *ſin*, *they tempted.*

3. The *object*, God, *they tempted God*, nay, *they returned and tempted God*; that is, they tempted him *again* and *again*: as it is in *Numb.* 14. 22. *And have tempted me now these ten times.* In our last discourse, you heard that God tempts man; Gen. 22. 1. *And it came to pass, that God did tempt Abraham.* Now you shall hear, that *Man* tempts God: and that is the *Observation.*

Doctrine. *Sinful man is so bold and impudent, as to tempt the Lord God:* Isa. 7. 13. And herein, as *Isaiah* said, *Hear ye now, O house of David; Is it a small thing for you to weary me? but will ye weary my God also?* So may I say unto you, Hear ye now, Is it a small thing unto you to tempt men, to tempt one another? but will ye tempt God also? In the handling of this point, I must shew you,

First, What it is to tempt God: To tempt one in the General, is to make a *tryal* of one.

1. Either concerning his Qualities, whether he be *good*, or *bad*, whether he be *real*, or *counterfeit.*

2. Or concerning his *good will* and *affections* to you. Thus you will make a tryal of a friend, that professeth love to you; it may be you will go to him, and ask to borrow a sum of money of him, only to try him, and his good-will to you: and this is to tempt him.

3. Or concerning his *abilities*; What a man can do. Thus we try *Scholars* in the University, for their degrees; and thus persons, learning, and parts are (or ought to be tryed) when they enter into the *sacred function* of the Ministry, whether they are fit for that great work of the Lord: thus we set men to preach or expound Scripture, to try them how they can preach or expound the Scripture: And this is to tempt them. And thus the Sons of men tempt *God*, and try him. To tempt God is to make a tryal of him, whether God be *omnipotent*, or *faithful*, and *true* in his word; I say, to make a tryal, whether God *knows* and *sees* our actions, or whether God *can do* such a thing, or *will do* such a thing for you; and this is to tempt God, and thus men tempt the *Knowledg* of God, and the *Power* of God, and the *Will* of God.

And thus you may tempt God [*verbis vel factis*], in *words*, or in *deeds.* To tempt in Scripture hath a *threefold* acceptation:

1. Some-

1. Sometimes it ſignifies to *try*, to make a tryal of one: and thus men tempt God (as you have heard).

2. To *provoke* and *irritate*; and thus ſome take it in the 1 *Cor.* 10. 9. *Neither let us tempt Chriſt, as ſome of them alſo tempted:* Let us not tempt, that is, *provoke* Chriſt, as it is in *verſ.* 22. *Do we provoke the Lord to jealouſie? are we ſtronger than he?* They that provoke God, do (as it were) challenge him into the field, and try what he can do, or what he will do.

3. To tempt [in *Scripture*] is to *ſollicite* to evil: as when *Satan* tempted Chriſt, and tempts men, and when one ſinner tempts another to ſin; and thus alſo men tempt God, ſinful men will tempt God to ſin, they will try whether they can draw God in to ſin with them.

Secondly, The *Schools* diſtinguiſh mans Temptation of God, *firſt* into a *direct*, and *ſecondly interpretative* tempting of God.

1. A *direct* tempting of God, is when a man by word or deed intends to tempt God, and try him whether he be *wiſe*, or *good*, or *can*, or *will* do ſuch a thing; when we intend to tempt God, then it is a direct and intentional Temptation of God.

2. There is an *interpretative* tempting of God; when though we intend not to tempt him, yet we do the ſame thing which he doth, who hath a deſign and deſire to tempt God: So that this ſin may be committed, when you do not intend it; you may tempt God, when you have no expreſs purpoſe to do it; when you do that which is *ordinable* to nothing elſe, but to make a tryal or experience of God, and to prove his Power, or Goodneſs, or Knowledg.

As when a man goes on in a wretched courſe of life, and yet hopes to find mercy at the hour of death, he intends not (it may be) to try Gods mercy, yet he doth that which is good for nothing but to make an experience of his mercy.

3. You muſt know that,

1. There is a *good* or *lawful* tempting of God.

2. There is a *ſinful* tempting of God. There is a commendable, and there is an unwarrantable tempting of God.

1. There is a good and commendable temptation of God, which is lawful; which is ſo, when it ſprings,

1. *A bono principio*, from a *good principle*, or an holy heart and purpoſe.

2. When

2. When it is done in a *lawful way*, or by a *good action.*

3. When it is bottomed upon a *good ground*, that is,

1. When we have a *call* from God to it, his *command* and *promiſe* to bear us out.

2. When we have a *juſt* neceſſity to do it.

4. It is a lawful tempting of God, when it tends to a *good end*: This is a *lawful* tempting of God, when it proceeds from a good principle, and is done by good means, and tends to a good end, and (as you heard alſo) is bottomed upon a good ground, a lawful call, and a juſt neceſſity to tempt and try God.

Tentatio bona eſt quæ ex principio bono ſeu animo ſancto, ac bono medio ſeu modo, ad bonum finem tendit.

1. To make our tempting and trying of God *lawful* and *good*, it muſt ſpring from a *good principle*, or an *holy* heart, that is, a *love* of knowing the Truth, or Power, or Juſtice of God: When we make a Tryal of God out of love to God, and his glorious Attributes, that we may be raviſhed with the beauty and ſplendour of them.

2. It is a *lawful* tempting of God, when we have a *command* to try him: and then we ſin in not tempting God, *Iſa.* 7. When the Lord had promiſed what he would do for *Judah*, and the houſe of *David*, and what he would do againſt *Syria* and *Ephraim*, (ſaith he to encourage *Ahaz* faith) in *ver.* 11. *Ask thee a ſign of the Lord thy God: ask it either in the depth, or in the height above.* As if he had ſaid, For the confirmation of *thy* faith, and the aſſurance of the truth of *Gods* word, *ask a ſign*, that is, try God by asking ſomewhat to be done, ſome *unuſual* and *extraordinary* thing to be done by him; thus make a tryal and experience of him, whether he means as he ſaith, whether his heart agrees with his word; to know this, *ask a ſign*, make a tryal, put him to it: No, Verſ. 12. ſaith *Ahaz*, *I will not ask, neither will I tempt the Lord.* You would think this was Religiouſly, but it was Hypocritically ſpoken; he pretended he would not *ſin*, that if he ask't a ſign, he ſhould go againſt the Command in *Deut.* 6. 16. *Ye ſhall not tempt the Lord your God, as ye tempted him in Maſſah.* As if a man ſhould tempt God, by doing that which he is invited by God himſelf to do. *Ahaz* here had a *Command*

to

to try God: it was Gods gracious indulgence, and kind condescent to *Ahaz* to bid him *ask a sign*, that is, if thou art hard to believe me, *ask a sign*, and try me, I give thee this offer, but he would not; it was his rebellion not to tempt or try God, when he had a Command to tempt and try him. And herein was his sin also the greater, because God would have given King *Ahaz* a sign, not for *himself* only, but for the edification and instruction of the *whole people*; and therefore he is reproved, as an hinderer of the common good, and publick salvation, in that he would not ask a sign.

3. It is a lawful tempting or tryal of God, when there is a *just necessity*; when we really stand in need of his *extraordinary appearance*: when *ordinary means* fail, then to trust in him, and expect his *unusual* presence, it is not unlawful. Thus when *Pharaoh* pursued *Israel*, and his *Army* was in the Rear of them, and the *Red-sea* before them, *Moses* said unto them, *Stand still, and see the salvation of the Lord, which* Exod. 14. 13. *he will shew to you, to day.* And when the *children* of *Israel* were in the wilderness, and could have no bread, nor could meet with water, then they were to *try* what God could do for them, and to *expect* relief from him out of the *ordinary* course: they were *called* by God into the wilderness, and therefore had a *call* to try God, and seek experiments of his mercy and power for them.

4. It is a *lawful* tempting of God, when it is to a *good end*.

1. As for confirmation of our faith: thus *Gideon* tempted, or proved God, *Judg.* 6. 36, 37, 38, 39, 40 *verses.* And *Gideon said unto God, If thou wilt save Israel by mine hand as thou hast said, Behold, I will put a fleece of wool in the floor: and if the dew be on the fleece only, and it be dry on all the the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.* Where saith he at the 39th verse אנסה־נא, *let me tempt*, or prove, I pray thee, *but this once with the fleece.* *Gideon* being conscious of his own infirmity and weakness, and out of a desire to obey God, and for the confirmation of his faith, and his more cheerful obedience in a most dangerous design which God had set him upon, *asked*, and *obtained* a sign: I suppose

poſe he ask'd this ſign by an *inſtinct* and *impulſe* from God himſelf.

2. When it is for Gods glory, and the publick good; for the ſalvation of ſouls, and the progreſs of the Goſpel, and the ſplendour of Chriſts name: And thus the Apoſtles prayed that God would be with them in their Miniſtry, *by*
Acts 4. 29,30. *ſtretching forth his hand to heal, and that ſigns and wonders might be done by them.*

2. There is a *ſinful* tempting of God: A finful tempting of God is, which wants thoſe *conditions*, or *ingredients* ſpoken of before. Briefly thus, [*Quæ principio, medio, aut fine peccat*], a ſinful tempting of God is, that which fails in *principle*, *means*, or *end*. You ſhall ſee an inſtance of this ſinful tempting of God in *Matth.* 22. 15, to 22. *Then went the Phariſees, and took counſel, how they might intangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſons of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me ye hypocrites? Skew me the tribute money, and they brought unto him a penny. And he ſaid unto them, Whoſe is this image, and ſuperſcription? They ſay unto him, Cæſars.*
Verſe 21. *Then ſaith he unto them, Render therefore unto Cæſar, the things that are Cæſars; and unto God, the things which are Gods.*

They came to Chriſt, that they might tempt him, that is, to try what he would ſay, to ſee what words would drop from him, which they might gather up to his hurt: And their tempting of Chriſt ſprang not,

1. From an *holy*, but a *wicked* principle, not a love of knowing the *juſtneſs* and *truth* of Chriſt, but an *hatred* of him.

2. The *Medium*, or means they uſed, was as bad; they commended him to the skies, that they might cut his throat. [*Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to pay tribute unto Cæſar, or not*]? Did ye ever hear ſuch *gilded flattery*? Though they ſpake nothing *but* truth, yet nothing did they ſpeak *in* truth, here was no

ſince-

ſincerity in their ſpeech, but a *cunning ſimulation* of his goodneſs, honeſty, and fidelity.

3. Their *end* was *bloody* and *cruel*, in all theſe *fair ſpeeches* they ſought the blood of Chriſt; they *tempted* him, *that* Verſ. 15. *they might entangle him in his ſpeech.*

1. Here was an *intentional* tempting of Jeſus Chriſt.
2. They tempted him with their *words*.
3. Their *end* was to deſtroy him.

Again, in a *ſinful* tempting of God, this is alſo another ingredient, when we make a tryal of him, [*Sine vocatione, ſine neceſſitate, ſine cauſa*], without a *call*, without *neceſſity*, without a *cauſe*.

Laſtly, Sinful tempting of God, is either [in *exceſſu*, or *defectu*] in the *exceſs*, or *defect*.

1. In the *defect*, when God is tempted, by our unbelief, diffidence, diſtruſt, and doubting of his power, preſence, promiſes, and will, to do any thing for us; ſo men tempt God, [*Omittendo quod oportet*] in omitting what ought to be done by them.

2. In the *exceſs*; when God is tempted, [*nimia confidentia*], by too much confidence; when with the *abuſe* of his promiſes, and the *neglect* of the Divine Method and Order he hath preſcribed, they will preſume of Gods Preſence, and ſeek a tryal of his aſſiſtance, and expect his mercy and preſervation. To conclude, when men in *doing* what they ought not, or in *omitting* what they ought to do, [*Negletu licitorum, vel uſu illicitorum*], in the *neglect* of things lawful, or the *uſe* of things unlawful, they ſeek a tryal, or experiment of the favour or power of God, they tempt him ſinfully: and of this *ſinful* tempting of God doth our Doctrine ſpeak, when it ſaith, Sinful man is ſo bold and impudent, as to tempt the Lord God. And of this I ſhall ſhew you,

ſive faciendo quod non oportet, ſive omittendo quod oportet.

1. That ſinful man is ſo bold as to *tempt* and *try* God.
2. It is a *ſin* thus to tempt and try the Lord God.
3. Why doth ſinful man tempt and try God?
4. And then, what we have ſhewed but in the general, we ſhall ſhew you in *particulars*, what it is to tempt God in a ſinful way.

1. Sinful man is ſo bold as to tempt God: You may ſee this in the 18*th verſe* of this *Pſalm*, *And they tempted God*

in their heart, by asking meat for their luſt. And in my Text, *They tempted God, and limited the Holy One of Iſrael.* And at the 56th *verſe*, *They tempted, and provoked the moſt high God, and kept not his teſtimonies.* And when I ſay, that ſinful man is ſo bold as to tempt God, I wrap up the godly alſo in this expreſſion: For, though they are godly, yet they are not perfectly godly; indeed they are ſinfully godly, I mean, they have ſin in them mingled with their godlineſs; I ſay then, that good and gracious men ſometimes tempt the Lord.

Luk. 1. 6. *Zacharias* tempted God: The *Scripture* gives him and his wife this character, That *they were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameleſs:* and yet *Zacharias* ſinfully tempted God. You know, while he was executing the Prieſts office, there appeared unto him an Angel of the Lord, and told him, *Thy wife*

Verſ. 13. *Elizabeth ſhall bear thee a Son, and thou ſhalt call his name John.*

Verſ. 18. But *Zacharias ſaid unto the Angel,* [Κατὰ τί γνώσομαι τοῦτο]; *whereby ſhall I know this?* Here he tempted and tryed God, *verbis*, in words or ſpeech; How ſhall I know the *truth* of God in this meſſage? *For I am an old man, and my wife well-ſtricken in years*; that is, we are both *unlikely* for ſuch a thing; and therefore [Κατὰ τί γνώσομαι τοῦτο]; How ſhall I know this? by what ſhall I know it? that is, give me a *ſign*, ſhew me a *miracle* to prove the truth of what thou promiſeth: and the Angel gave him a ſign, but 'twas a ſign of rebuke, he ſtruck him ſpeechleſs for it, he hanged up a ſign at his

Cornelius a lapide in loc.

Verſ. 20. mouth, *Behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed:* He ſhall ask no more queſtions for forty weeks, becauſe he asked this one diſtruſtfully.

2. It is a *ſin* thus to tempt and try the Lord God.

1. Becauſe it is againſt the Royal Command: his Regal

Deut. 6. 16. Authority hath forbidden us to tempt him, *ye ſhall not tempt* [*or try*] *the Lord God*, and therefore *Jeſus Chriſt himſelf*

Matth. 4. 5, 6, 7. durſt not do it. When Satan, having ſet him upon a *Pinacle* of the Temple, ſaid unto him, *If thou be the Son of God, caſt thy ſelf down: Chriſt* ſaid unto him, *It is written*, [that is in *Deut.* 6. 16. There (ſaith Chriſt) *it is written*] *Thou ſhalt not tempt the Lord thy God.* 2. To

2. To tempt and try God, is againſt the *Reverend* and *Religious* reſpect to God, which the creature ſhould bear toward him: we may tempt our *inferiour*, but it is boldneſs to tempt our *ſuperiour*.

3. In every ſuch Temptation, or tempting of God, there is an undervaluing of God. Will the Lord be gracious unto me? I will try him: thus we tempt the goodneſs of the Lord: thus we tempt God, becauſe we ſuſpect his Power, and his Goodneſs and Ability.

3. Why does ſinful man tempt God, and try him?

1. Sometimes it ſprings from *unbelief*, and doubting of Gods Power, and his Promiſes, *Exod.* 7. 17. *Is the Lord among us or not?* In the wilderneſs of the Children of *Iſrael* tempting of God, was a *doubting* of Gods Care and Providence, and Power and Wiſdom, of which they had ſo many arguments, aſſurances, and promiſes from him.

In *Numb.* 14. 22. Their tempting of God ten times, ſprang from their not believing him in *all his ſigns which he had ſhewed among them*, and what that unbelief was, appears by their words at the 2*d verſe*, *Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs: And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey?* Thinking that God *could not* preſerve them, or elſe *would not* go along with, but leave them to be devoured by the people of the land: as you may ſee at the 9*th verſe*. Now if you ask, why ſinful men tempt God, it is from *unbelief*; ſometimes it ſprings from *preſumption*, believing more than God has promiſed: they hope to be ſaved, although they live in ſin; they are too confident, and have too much faith, they are over-believing. Verſ. 11. Verſ. 13.

4. What is it ſinfully to tempt and try God? You muſt know (as you have heard already) that man may tempt God, [*Et in exceſſu, & in defectu*], both in the *exceſs*, and in *defect*.

1. They tempt God, who neglect *ſecond cauſes*, and uſe not *means* which God hath preſcribed: when thou expecteſt *God alone* to help thee, or give thee a mercy, which thou oughteſt to come to by thy *own labour* and *co-operation*, this is to tempt and try both the *Power* and the *Will* of God. *Neglectu licitorum.*

They that will not labour with their hands, but put it upon God to provide for them, theſe tempt the Lord: they that will not *manage* their eſtates, but put it upon God to help them, they ſin moſt grievouſly. It is true, *Gods* Providence doth all things, yet *thy* Providence muſt work with his Providence, as a ſervant under it.

In *Prov.* 10. 22. It is ſaid, *The bleſſing of the Lord, it maketh rich:* and yet at the 14*th verſe*, it is ſaid, *The hand of the diligent maketh rich.* How ſtand theſe two together? they are not *oppoſita*, but *ſubordinata*, not *oppoſites*, but *ſubordinate* the one to the other.

Gods bleſſing makes rich, as the *principal cauſe*, and the *diligent hand* makes rich, as the *inſtrumental cauſe* under Gods bleſſing: there muſt be a wheel in the middle of a wheel, the wheel of *diligence* in the wheel of Gods *bleſſing:* there muſt be a hand in a hand, the hand of *diligence* in the hand of *bleſſing:* the diligent hand *cannot* make rich without Gods bleſſing, and Gods bleſſing *will* not make rich without a diligent hand. So they tempt God, that divide the *ſpirit* from the Ordinance; that look for *Revelations* and diſcoveries without *Goſpel-ordinances*; that look for *grace* without the *Word*; that look for light without the candle of the Miniſtry; that neglect *Sabbaths*, neglect *Ordinances*, and ſit at home and ſay, God will give them faith. Ah ye true *Phanaticks!* for *Faith comes by hearing, and hearing by the word of God:* the word *cannot* work grace without the ſpirit, the ſpirit ordinarily *will not* work grace without the word. So they tempt God, that look for *God* to ſubdue their ſins, and *they* do nothing; *God* muſt maſter their luſts, and unruly deſires, but *themſelves* will not ſtrive, nor faſt, nor pray, nor deny themſelves, nor wound their fleſh. As if an Army ſhould ſtand in *Battalia* againſt the Enemy, and not ſtrike one ſtroke; were not this a mad tempting of God, and horrid ſelf-murder? Up, ſirs, then, and your ſelves fight the good fight of faith againſt your luſts: *Victory* over ſin is a mercy which thou muſt come to, by thy *own* labour and co-operation: 'tis *God* indeed that hews down the ſtrong oaks of our luſts, but the *Ax* wherewith he doth it, muſt be in our hands: *If ye through the ſpirit mortifie the deeds of the body, ye ſhall live.* So they tempt God, that will go in the way of means, but not far enough: many

Rom. 8. 13.

will

will *pray* againſt ſin, but not *practiſe* againſt ſin: as if a ſick man ſhould pray for his health, but will take no *phyſick* for his health; or he that hath a dangerous wound ſhould pray to be healed, but will apply no *plaiſter*: they that *pray* for their children, but do not *educate* them, inſtruct, reprove, correct them, they tempt God, in that they do not uſe all the means; for as *Solomon* ſaith, *Fooliſhneſs is bound in the heart of a child: but the rod of correction ſhall drive it far from him.* Prov. 22. 15.

They that argue, if we are *elected*, we ſhall be *ſaved*, though we live *as we liſt*, and if we are *not* elected, we ſhall be *damned*, though we live never *ſo holy*, and endeavour never ſo carefully; theſe tempt God egregiouſly: for God electing to the end, elects alſo to the means; hence that ſaying, [*Prædeſtinatio eſt præparatio gratiæ in præſenti, & gloriæ in futuro*], Predeſtination is a preparation of grace for the preſent, and of glory for the future.

And therefore, whereas thou ſayſt, If I am *elected*, I ſhall be *ſaved*, though I live as I liſt, the *inference* is moſt falſe; for then,

1. Converſion and Grace ſhould be commanded in vain, and becauſe predeſtination alone ſhould bring men to heaven; which is a fooliſh conceit, I ſay, predeſtination alone brings no man to Heaven; it is but the firſt link of the chain.

2. Election or Predeſtination carrieth the *means* to ſalvation in the Womb of it; ſo that this conditional propoſition, though *Paul* continues a blaſphemer, yet by vertue of his Election, he ſhall be ſaved, is ſo far from being *true*, that the *contrary* ought to be inferred; if *Paul* be not converted, 'tis impoſſible he ſhould be ſaved, though elected, becauſe God who elected *Paul* to be *ſaved*, elected him to be ſaved by *converſion*, not by rebellion; by faith, not by unbelief.

And whereas thou ſayſt, if I am not elected, do what I can, live I never ſo holy, though I ſhould believe, and repent, I ſhall be *damned* by reaſon of the *infallible* decree.

I anſwer: There was never any *ſuch* decree at all in the Divine Will, of damning any man, though he believed and changed his life, and returned to God: I tell thee, there was never any ſuch Decree at all in the Divine Will, but the contrary, which God would have eſtabliſht for ever as moſt *ſure* and *certain*; and pro-

promulged abroad to all men, That *whoſoever believes, ſhall not periſh, but have everlaſting life, and he that will have the ſon, ſhall have life.* Oh comfort! unſpeakable comfort! and therefore come in, ſouls, come in and take Chriſt, *ye ſinners*, and fear not Reprobation, ye ſhall be ſaved. Sirs, let me in ſhort give ye a bleſſed word, fear *ſin*, and fear not *reprobation:* if ye fear ſin, reprobation can do ye no hurt.

To conclude, as long as you remain *unconverted*, to preſume of your *election*, [*Stultitiæ eſt*] it is *folly*; to affirm your *reprobation*, [*Inſaniæ eſt*] it is *madneſs:* for this is to *prædamn* thy ſelf, or damn thy ſelf before-hand; that is, you cannot ſay, you are *elect*, till you are *converted*; to ſay, you are a reprobate, though yet unconverted, is to ſtop up your way (with your own hands) unto ſalvation.

To caſt our ſelves upon any *immediate* providence, when means *fail not*, is to tempt God, to *diſobey* inſtead of *believing* God: we may *challenge* God on his word, we may not *ſtrain* him beyond it. Thus, *Satan* when he had ſet Chriſt upon the
Mat. 4. 5, 6. Pinacle of the Temple, bade him, *If thou be the Son of God, caſt thy ſelf down.* Satan would have perſwaded Chriſt, by caſting himſelf down, to make tryal whether God would deal with him as a *Son*, that is, *preſerve* him, or no: *But Jeſus*
Verſ. 7. *ſaid unto him, It is written, thou ſhalt not tempt the Lord thy God.* Chriſt replieth, that this is a tempting of God; for,

1. Chriſt needed *no ſuch* evidences of his being the Son of God, for there came a voice from heaven, *This is my beloved*
Mat. 3. 17. *Son, in whom I am well-pleaſed.* This was *ſufficient* teſtimony, he needed not *another* proof, ſuch as Satan would have him to give.

2. There were *ſteps* in the Temple, by which Chriſt might *deſcend*, and therefore needed not to tempt God, or put him to ſuch an Act of *immediate* Providence to preſerve him; we muſt not deſire God to give any extraordinary *proofs* of his *care* of us, when he hath provided the ordinary *means* for our *ſafety.*

Yet let me tell you, that when all means ſeem to *lye dead* before us, then to caſt your ſelf upon *immediate providence*, for God to work, is no ſinful tempting of God; and therefore I ſaid, to caſt your ſelves upon any immediate providence, *when means fail not*, is to tempt God: but when all *means* have

left

left you, then to *truſt* God, and *try* what he will do, is no tempting of God: Did not *Jehoſhaphat* with the whole Church do ſo? *We have no might againſt this great company: neither know we what to do, but our eyes are upon thee*; that is, to look and try what *thou* wilt do. Sirs, Is God tyed to *means*, or will you tye God to means? when means fail, will God fail his people? 2 Chron 20. 12.

Yes, you'l ſay, in this very point lieth the caſe, for when all *means* are gone, and have left us, it is a ſign that *God* is leaving and giving over to help; for as means preſenting it ſelf, is a ſign of Gods *Will* to help, ſo when all means are gone, 'tis a ſign that God is *giving over* to help: and therefore we muſt ſit down, and leave off to act faith.

This is indeed a rational arguing, according to *nature*, but not according to *faith*: and therefore let me tell you, you are quite miſtaken; for when death ſits upon the lips of the ſecond cauſe, and ſpeaks nothing but terror, then, even then, you are to believe, and put God to work for you: *Although the fig-tree ſhall not bloſſom, neither ſhall the fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet I will rejoyce in the Lord, I will joy in the God of my ſalvation: The Lord God is my ſtrength, and he will make my feet like hindes feet, and he will make me to walk upon mine high places.* Here the Church believes, when all means are out of the way. Habbak. 3. 17, 18, 19.

This is no tempting of God, becauſe you have his promiſe: the *promiſe* and *faith* is the *buckle* and *claſp* fit for one another; now the Lord do's not only promiſe to *help* his children, but he promiſes to help when all means *fail: When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them: I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry-land ſprings of water.* Iſa. 41. 17, 18

Ah, ye Chriſtians! that you would believe at this day: Will ye only believe when means are *ſtrong*, and *have life* in them? ye have read of the unbelief of the *people* of *Iſrael*, when they were in the wilderneſs, they wanted ordinary proviſion, and they murmured, and were full of unbelief, ſo that the

the Lord was *angry* with them, and *ſlew* them, and they never came into the land of *Canaan:* but I pray, what was their unbelief, for which God did ſlay them? was it this that they did not believe when they *had* means? No; but that they did not believe when all means *failed*, this was their unbelief. You ſay you are afraid to believe, when you have no means, becauſe God hath commanded you to uſe the means: But know, I pray you,

1. There is a time when God takes away the *means* to try our *faith:* And how doeſt thou know, whether this be not the day and the time? Thou ſayſt thou canſt not believe, becauſe means fail; it may be, it is the time of thy tryal, God ſends this time of purpoſe to try thee.

2. God hath *commanded* you to uſe the means when you *have* them, but where hath God *forbidden* you to truſt in him when you have *no* means?

2. God is tempted, when men are addicted too much to the means: as *Thomas*, when the diſciples told him, *We have ſeen the Lord*; ſaid he, *except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.* What was this but to tempt Chriſt? Sirs, when we preſcribe God the *manner*, the *meaſure*, then we tempt and try God.

John 20. 25.

Uſu illicitorum.

3. They tempt God, that uſe *unlawful* means; for all that own a *God*, will grant that all *means* work in vertue of the *firſt cauſe*, and can do nothing without a Divine Preſence, and therefore all expect Gods bleſſing in the uſe of means. We (ſay you) muſt uſe the means, and God muſt give the bleſſing, and therefore when ye uſe *unlawful* means, ye tempt God to co-operate with means unlawful; you try him whether he will beſtow his concurrence with you in a way *unlawful*; you prove him whether he will make his *Providence* go along with you in *indirect* means to ſerve your end: He that tells a *lye* to prevent a danger, or ſave his life, tempts God, and trys him to favour, and bleſs that lye unto his ſafety.

4. Men tempt the *Knowledg* of God, when they make tryal, whether God is acquainted with things *below*, and knows what *they* are doing. When *Ananias* and *Saphira* ſold their poſſeſſion, and kept back part of the price, ſaith *Peter*, *How*

Acts 5. 9.

is

is it that ye have agreed together to tempt the ſpirit of the Lord? Whether theſe did purpoſely go about to tempt the Spirit, or no, is queſtioned; if ſo, then it was an *intentional* and *direct* tempting of the Spirit: However, though they did not intend it, yet 'twas an interpretative tempting of the Spirit, that is, it is called a tempting of the Spirit, and taken to be ſuch, becauſe it was ſuch a fact, as they could do no more, who had intended to tempt the Spirit.

But how was the Spirit of God tempted in this Act of theirs? The act did tend, (though it may be, they did not intend it), I ſay, the act did tend to this, to make a tryal, whether the Spirit *knew* their fraud, or not, and knowing of it, whether he would puniſh it: Their act ſpake in this language (as if themſelves had ſaid), Can it be, that the Spirit ſhould know or find out our deceit? And ſo the meaning of *Peters* words [*How is it, that ye have agreed together to tempt the ſpirit of the Lord?*] is this, How is it that ye have agreed together to make a *prophane tryal*, whether he knew your fraud, or no? As if by this *ſecret* and *fraudulent* conveyance, you would try or make an experience whether the ſpirit were *privy* to your deceit, or no. *Deodat.* in loc.

Thus, Sirs, when men ſin in *ſecret*, they tempt Gods Knowledg; it may be not of ſet-purpoſe, but their actions *tend* to it: Is Gods eye upon us? can we not ſin, but God muſt know it? can we be no-where out of his Preſence? Their actions behind the curtain, put God to the tryal, whether he ſeeth them, or no.

Hypocrites tempt Gods Knowledg: they do (as it were) make a tryal, whether the *beams* of his Knowledg reach the *dark center* of their hearts, and his *eyes* read their *cunning* ends, and *ſelf-deſigns:* to play the Hypocrites, and carry on private Intereſts under the veil of profeſſion; what is it, but to try whether they cannot hide their plots from God?

But oh fools! for, doth the influence of the *Sun* and *Stars* pierce down into the deep boſom of the earth, and there beget *mettals* and *minerals*, and ſhall not *Gods Knowledg* much more reach the heart of man? *The Lord knows the thoughts of man, that they are vanity.* Pſal. 94. 11.

5. They tempt God, who without *a call* caſt themſelves into danger, to make tryal whether God *can*, or *will* deliver

them. Scripture teacheth us, that when danger is upon us, we *may* hope well, relying on God for help; but we muſt not *caſt* our ſelves raſhly into danger, that God may help: we may truſt God in difficulties, that he *will* help, but we muſt not *throw* our ſelves into difficulties, expecting God *to* help.

Mat. 4. 5, 6. This was *Satans* method of tempting Chriſt, he would have had Chriſt to caſt himſelf down from the Pinacle of the Temple, that is, throw himſelf into danger, and try whether God

Pſal. 91. 11, 12. would not preſerve him, *For it is written* (ſaith he) *he ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up: leſt at any time thou daſh thy foot againſt a ſtone.* But ſaith Chriſt, *Thou ſhalt not tempt the Lord thy God*, that is, by caſting thy ſelf without a call into danger: for Satan, though he *alledged* Scripture, yet *hides* ſome words which ſhew the meaning of it. The *Pſalmiſt* ſays, *He ſhall give his angels charge over thee, to keep thee in all thy ways*: and what are *thy ways*, but *actions agreeable to thy calling, and thy duty?* And thus he ſhall give his Angels charge over thee, to keep thee *in all thy ways*, that is, in thoſe courſes that are appointed thee of God.

But theſe words, *To keep thee in all thy ways*, the Devil leaves them out, and clips the ſentence, and therefore Chriſt tells him, *It is written again, thou ſhalt not tempt the Lord thy God*; that is, by going out of our way, and caſting our ſelves into danger without a call, and then ſay the Lord will deliver us. It had been *contrary* to Chriſts *way*, and his *duty*, to have thrown himſelf down from the Pinnacle of the Temple: he had gone out of his way, had he done ſo.

Sirs, when we go out of Gods *precincts*, we go out of Gods *protection*: a King undertakes the ſafety of his Subjects, whilſt they travel within *due hours*, and keep the Kings *high-way*, elſe not: ſo hath God promiſed to preſerve us, and his Angels to take charge over us, while we hold *his* way.

If a man ſhould throw himſelf into a deep River, where in an ordinary way he could not but be drowned, and ſay, God is able to *preſerve* me, and make me *ſwim out*; you will ſay, he is a *mad-man*, his *faith* is *frenzy*, and 'tis a moſt horrid and prodigious tempting of God.

So they tempt God, that engage themſelves to afflictions, to poverty, loſs of eſtate, without a call: and therefore they that

that *ſuffer*, muſt be ſure they have a *good ground*, and a *good cauſe*, and *truth* of their ſide, elſe they ſinfully tempt God to provide for them.

Hitherto I refer *wilful* and *indiſcreet* marriages: when perſons, neither of whom have any competent ſubſiſtence, ſhall marry together; they know not how to *live* and *maintain* themſelves, and yet ſay, *God will provide*, this is to tempt God: they caſt themſelves into the *diſaſter* of irremediable poverty, and into the *deep gulph* of a thouſand ſorrows and temptations, and yet ſay God will provide, what is this, but a *ſottiſh* and *ſinful* tempting of the Lord God? So they that expoſe themſelves to the *occaſions* and *temptations* of ſin, ſaying God will *keep* them from ſin, theſe tempt God.

As ſervants that will venture to live in Papiſts houſes, and ſay, God will preſerve us from contagion, or when ſervants caſt themſelves into a *prophane* family, and ſay, God (I hope) will not ſuffer me to be the *worſe* for it, or when ſerious *chriſtians* ſhall make choice to tye themſelves in marriage to *prophane* and *carnal* perſons: or when a man ſhall engage himſelf to *ſinful* company, and ſay, Though *they* be naught, God will keep *me*, and take care of me, all theſe tempt God: as if a man ſhould throw himſelf into the fire, and ſay I ſhall not burn, God will keep me; or, as if a man ſhould run himſelf into an houſe where the plague is, and ſay, God will keep me from infection.

6. God is tempted, when we are not ſatisfied with his *revealed will*, ſufficiently made known to us, but require further arguments, and ſo put him to the tryal. And thus we may tempt God in point of *Doctrine*; when we will not ſit down content (I ſay) with the *revealed will* of God, when we refuſe to believe that which is teſtified to be his Will, but require more arguments thereof, as of a matter ſtill *uncertain*. Acts 15. 7. When ſome Teachers would have impoſed Circumciſion upon the believing *Gentiles*, *Peter* argued againſt it:

1. Becauſe God ſent him to Preach the Goſpel to *Cornelius*, and his Family, and others his Kinſmen and Friends, whom he had called together, all of them *uncircumciſed* Gentiles. God would have the Goſpel Preached to them, and they accordingly had, and received the faith, and yet were not circumciſed: this was one argument, why they ſhould not be circumciſed.

Verſ. 8. 2. God alſo (ſaith *Peter*) gave *them the Holy Ghoſt, even as he did unto us: and by this, God which knoweth the hearts bare them witneſs*; that is, by giving them the *Holy Ghoſt*, teſtified from heaven, that they were *accepted* of him, though they were not *circumciſed*; and therefore, ſaith he, *Why tempt ye God, to put a yoke upon the neck of the diſciples?* Ye tempt God by urging Circumciſion upon them; that is, your laying that yoke on the *Gentile-Chriſtians* after ſuch evidences of Gods will to the contrary, is a tempting of God.

Verſ. 10.

Sinners, *you* thus tempt God, you tempt God, who believe not his *clear dictates*, but call into queſtion his *certain commands*. God commands ye to be holy, and to walk ſtrictly and exactly; yet you doubt of it, whether it be ſo or no; you think you need not be ſo holy: though the Command revealed is clear as the Sun, yet you doubt whether God himſelf be ſo *ſtrict*, or whether his *will* is, that you ſhould walk by ſo ſtrict a rule; now you tempt God, and try him whether he made ſuch Commands *ſeriouſly*, or in *jeſt*, whether he be in *earneſt*, or in *ſport*, when he ſaith, *Be ye holy, for I am holy*.

Act. 15. 10. 7. They tempt God, that lay unneceſſary yokes upon the necks of the diſciples. As *Peter* ſaith, *Why tempt ye God, to put a yoke upon the neck of the diſciples*, &c. *Deodate* gives this gloſs upon it, Why do ye make a rath tryal without any neceſſity or command, even with danger of ſiniſter ſucceſs, whether God will give them the will to ſubmit themſelves to a burthen ſo odious to them, and the power of bearing it, without being moved to impatience and revolt? arguing, that ſuch a courſe was to make the poor Gentile-Chriſtians to revolt from the Goſpel of Chriſt.

8. Doubting hearts tempt the Lord, *Can* the Lord forgive? or *will* the Lord forgive ſuch a ſinner as I am? This comes to that paſs in the 78*th Pſalm.* v. 18, 19. *They tempted God in their heart, they ſaid, Can God furniſh a table in the wilderneſs?* Poor ſouls, let us pity one another: our doubting, is a tempting of God: let us then throw our ſelves upon his free promiſe, and fear nothing.

9. Men may tempt God in holy duties.

1. When we perform holy duties in our *ſins*: and here we tempt God [*in exceſſu*] in the exceſs, with too much con-

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fidence: men will *pray* to God in their ſins, they will *approach* his Preſence, *face* him in duties, call him *father*, be *bold* with him in their addreſſes, come every day before him, and yet keep their *ſins*. Call him *father*, and yet *hate* the Saints; what an impudent tempting of God is this? they *challenge* him to be their God, and yet *hate* holineſs: they will perform *religious duties*, and yet ſcorn at *Religion*.

2. We tempt God in holy duties, by cold and indifferent performance. Sirs, conſider, oh conſider ſeriouſly, you *pray*, it may be, but you pray with *ſlightneſs* of heart; there is a certain *wantonneſs*, and *trifling diſpoſition* in the heart, that you are wont to be *ſuperficial* and *imperfect* in your ways: perhaps you will not leave off duties, but you do them, as if you did them not, without heart, in a looſe, lazy, formal, lifeleſs manner; now ye tempt God, both the *majeſty* and the *mercy* of God is deſpiſed: and can God be well-pleaſed with ſuch things? *If ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy governour*; [that is, *try* him with ſuch a gift], *and will he be pleaſed with thee, or accept thy perſon?* No: he will not; ſhewing that when you offer ſuch gifts to God, you do but tempt him, and try his patience. It is an high preſumption, and temptation of God, to offer that to God, which we durſt not do to a ſuperiour mortal man; to perform duties to God with a ſlight heart, it is a ſlighting of God. Mal. 1. 8.

3. A man tempts God in holy duties, when we do them to try God what he will do for us, in things of which we have *no promiſe*: as when men have tryed all ways and means of their own to be *rich*, and all will not do; now they will become *religious*, and ſet up duties in their families, to try this way alſo; if God will proſper them in the world, and give them of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine: and here is a double ſin,

1. In that they make *Religion* to ſerve the *world*, and ſubordinate *Divine* duties to *carnal* and *earthly* ends: here *Religion* is the *means*, and the *world* ſet up as the *end*: the *end* is always (in the intention of the *agent*) nobler than the *means*: they that worſhip God for the *world*, have an higher eſteem of the *world*, than they have of *God* or his *worſhip*.

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may be) he will not: thus *Balaam* tempted God.

10. They tempt God, who dare God, and try his patience, 1 *Cor.* 10. 9. *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither let us tempt Chriſt*, that is, let us not by our provoking ſins dare Chriſt, and try his patience, whether he will *make good* upon us his threats againſt ſin: when we go on in ſin, we make (as it were) undue tryals of his mercy and patience: to tempt God, is to make an experiment how far his patience will go, and how long it will endure and hold out.

Grotius in locum.

11. They tempt God, who try him whether he will not be *better* than his word: Sinners cannot deny, but the *Word* of God ſaith, *Neither fornicators, nor idolaters, nor adulterers, nor thieves, nor drunkards, nor covetous, nor extortioners ſhall inherit the kingdom of God.* They ſee this, they that are guilty of theſe ſins, ſee this, and cannot deny it; yet they *hope*, that though this be Gods word, yet he will be *better* than his word. We hope God will not be ſo *ſtrict*, and ſo *ſevere* as he ſaith; we truſt he will give a relaxation, and will not do all he ſaith in his word; if God will be as preciſe as his word, we are undone; if God will be no better than his word, wo to us.

1 Cor. 6. 8, 9.

O ye tempters of God! how can ye be ſaved? I ſay, this is to tempt God, whether he be *firm* to his own word, or no; *conſtant* to his own ſayings, or no; this is, *Facere Deum ludionem & ridiculum*, I ſay, this is to make God a meer *ſtage-player*, *ridiculous* in his moſt *grave* tranſactions: What is this, but to make him *light* and *unconſtant* to his moſt *ſolemn* pronunciations?

12. They tempt God, who live in *known* ſins againſt the manifeſt word of God; they make a tryal of him, whether he *will* puniſh them for their ſins, or no: whether he *can* be angry, or *will* be angry with ſin, or no: this is *Interpretativa tentatio*, a tempting of God by Interpretation. Sirs, as oft as men ſin againſt their *own conſciences*, they do preſumptuouſly tempt God, or try whether God will be *juſt*, or no; whether he be *holy*, or no: thou loveſt ſuch a ſin, and liveſt in it; now thou tempteſt God, whether *he* loves it and likes it alſo; and at length thou thinkeſt that God is ſuch a one as thy ſelf.

13. They

13. They tempt God, who attempt things above their parts and power, confiding in the Divine aſſiſtance, which is not promiſed them: thus many tempt God by entring into the Miniſtry; they undertake a great work, and are not underlaid with a ſtock of abilities, but they venture upon confidence of Divine aſſiſtance: but where has God promiſed thee his aſſiſtance? he never promiſed his aſſiſtance to thoſe that are *unable*: he fits for the Miniſtry, but never promiſed aſſiſtance to the unfit.

14. They that put off their repentance from the preſent to the *future*-time, and doubt not but God will give them grace and converſion whenſoever *they liſt*, tempt God exceedingly. To repent, and turn to God, is a work above the ſphere of mans ability: who can change his own heart? Oh! but God will meet me with his aſſiſtance hereafter: poor man, Who told thee ſo? I am ſure *God* never did.

15. They tempt God, who bring Gods Actions to the teſt and tryal; who ſubject his dealings to unjuſt examinations.

16. To conclude. Some men tempt God to ſin, were he capable of ſuch a temptation. Indeed *James* ſaith of God, that he is ἀπείρασος κακῶν, *God cannot be tempted with evil*, or tempted to evil; yet many are ſo audacious as to tempt God to do evil. Jam. 1. 13.

Uſe 1. The *Uſe* is this. Oh let this point *humble* us: for who of us have not been *tempters* of the Lord, both in our days of unregeneracy, and ſince we gave up our names unto him; both in our days of unbelief, and ſince alſo in our days of faith?

When we loved and lived in ſin, how did we continually tempt God, and ſince he manifeſted and revealed himſelf unto us, how oft, how oft have we tempted him moſt unkindly, and unfriendly? God may ſay to every one of us, *You have tempted me theſe ten times:* How have we indulged *known* ſins? and favoured *ſecret* luſts, and prayed free-grace to *accept* of us in our *beloved* ſins, and tryed his mercy to pardon us in our love to ſin againſt his *revealed will?* Numb. 14.22.

How coldly have we prayed againſt an *endeared* corruption? nay have we not ſecretly prayed, oh! that God would *ſpare* me this ſweet ſin? oh! that God were of my mind,

mind, that I might *enjoy* this pleaſing ſin: have we not at leaſt tacitly wooed God to a compliance with us! and how *indifferently* have we conflicted with our pleaſing ſins, as if we were loth to over come them?

How often have we tempted God with our impatience, our murmurings, our unbelief and diſcontents? How often in our afflictions have we called God to an account, brought his Actions to the teſt, and ſubjected his dealings to our unjuſt examinations? and tryed them by our touch-ſtone?

Uſe 2. The *ſecond Uſe.* Oh then let us take heed of this great ſin of tempting God: Sirs, you may *truſt* him, you may not *tempt* him: God by all his promiſes meant to encourage your *faith*, not your *preſumption.*

1. To tempt God, is a *grieving* of God: The *Pſalmiſt* Pſal. 95. 9, 10. brings in God ſpeaking thus to the Jews, *When your Fathers tempted me, and proved me, and ſaw my works: Forty years long was I grieved with this generation.* Tempting of God through unbelief, and not ſubmitting to his Government, is a *vexing* of his Spirit, and a provoking of him to reject the ſinner; *Forty years long was I grieved with this* Verſ. 11. *generation——unto whom I ſware in my wrath, that they ſhould not enter into my reſt:* They tempted God, and this grieved him, and vexed him, and then he ſware, they ſhould not enter his reſt.

1 Cor. 10. 9. 2. To tempt God, is a *deſtroying* ſin: *Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.*

Uſe 3. A *laſt Uſe* ſhall be to give you ſome *antidotes*, and then I have done.

1. You muſt get the clear eye of *faith:* by faith ſometimes we underſtand the promiſes; when we do not, the work of faith is to commit the ſoul to God, as unto a *faithful creator:* Faith will tell thee, when God *frowns* upon thee, he *loves* thee: Faith will help thee to commit thy ſoul unto God, *Jobs* afflictions made way for him to heaven.

2. Stay *his leaſure*, whatever your wants and conditions are, ſtay his leaſure, go not *before* God, ſtay his leaſure; if thou

thou wilt be but content to ſtay Gods *leiſure*, thou wilt never go out of the way: ſet faith and grace at work to help thee to look upon the time as *ſhort:* the mercy when it comes, will be infinitely ſweeter than if thou ſhouldſt pull it off with thine own hand: this will help thee to wait Gods leiſure.

3. *Contentation* is a rich antidote againſt tempting of God. The defect of this Contentation leads us into many temptations and ſins, both againſt *God*, while we murmur at his *will* and *dealings* with us.

And againſt our *neighbour*, whoſe proſperous eſtate, being better than *ours*, we envy at. And therefore, ſirs, if we have *food* and *rayment*, let us be therewith *content*, that we may not *trouble* the waters, nor diſquiet *God* nor our own *ſouls*.

AN ACCOUNT OF Chriſtian Piety.

2 Tim. III. 12.

Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution.

PAUL was the Author of this *Epiſtle*; the perſon to whom he Writes it, was one that had much of *Paul*'s heart, *Timothy*, whom he ſtiles, his *dearly beloved Son*; not by natural, but, 1. By *ſpiritual generation*: *Paul* begot him to God by the Miniſtry of the Goſpel. 2 Tim. 1. 2.

2. And *Timothy* was alſo *Pauls* Son by *imitation*; he took *Pauls* ſtamp upon him, and reſembled him, as a natural Son doth his Father; and therefore *Paul* in his firſt Epiſtle calls him Γνήσιον τέκνον; his *right Son*, his *true Son*, one that followed him to *an hair*, not ſpurious, nor degenerate. 1 Tim. 1. 2.

3. And therefore he was [illegible] him [illegible] was *Pauls* Son in *affection: Paul* loved [illegible], as any Father ever did a Son; and he *Paul*, as any Son ever did a dear Father.

And therefore in both his *Epistles*, the *Ink* in which *Paul* dips his pen, were his warmest Bowels, to write to his *beloved Timothy*.

The design of these Epistles, is various instructions, teaching *Timothy*, how he should govern the Church, which he calls *the house of God*, what Doctrines also he should Preach to the Church; and several Admonitions exciting him to read and study, study and read the *Scriptures*, to execute his *office* with an intrepid spirit, to be indefatigable in Preaching the Gospel, Ευκαίρως, ἀκαίρως, *in season, and out of season.* In a word, to fear nothing in the race of his Ministry, but act resolution, fortitude, and patience in bearing the afflictions of the Gospel.

2 Tim. 4. 2.

A causâ procatarticâ.

In this Context (where our words lye) *Paul* would settle and corroborate *Timothy* [*ab exemplo*], by setting himself an example before him. *But thou hast fully known my Doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions* ——*yea, and all that will live godly in Christ Jesus, shall suffer persecution.*

Vers. 10, 11, 12.

In which words you have,

1. An *Act*. And,
2. The *Object*.

First, Here is *Timothies* Act, *Thou hast fully known*, all these things in *me*, which (I hope) will raise up *your* spirit to do the like; Σὺ δὲ παρηκολούθησάς, *Thou hast fully known.*

The Object which *Timothy* knew so *fully*, is expressed by Induction.

1. Of *Pauls* Virtues.
2. And of his Sufferings.

First, His *virtues*; *Thou (O Timothy) hast fully known my Doctrine, manner of life, purpose, faith, long-suffering, charity, patience.*

Secondly, His *sufferings*: *Thou (O Timothy) hast fully known my persecutions, afflictions.*

1. And they are described [*a circumstantia loci*, or *ubi*], from the *places*, where his *afflictions* and *persecutions* met him, *Which came unto me at Antioch at Iconium, at Lystra, what persecutions I endured.*

2. From

2. From the *event* or conſequent of them, [*But out of them all the Lord delivered me*]. Or, a *Contrario.*

3. From the common ſubject of them, or from the *community* of them: they are [*accidentia communia*] *common accidents*; *yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.* And therefore *you* muſt not be ſcared at them, *Timothy*, but reſolve to have your ſhare in them with ſuch noble companions.

The words are a Propoſition, *Categorical* and *Affirmative*; for they affirm that *all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.* Where you have,

1. The *Subject*, i.e. the perſons who are ſpoken of, and they are *all that will live godly in Chriſt Jeſus.*

2. The *Prædicate*, or the thing that is ſpoken or ſaid of them, and that is, *They ſhall ſuffer perſecution.*

And the Propoſition is *univerſal* alſo, for it affirms that *all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.*

I ſhall not diſcourſe of the *Prædicate*, or latter part of the Propoſition, namely, the Godly's ſuffering of perſecution, for this is a common Theam; and it is ſo true, even to our ſenſe and experience, that I need not ſpeak to it.

I ſhall therefore confine my ſelf to the *Subject*, or firſt part of the Propoſition, [*All that will live godly in Chriſt Jeſus*]; becauſe I think it moſt concerns us to know what it is to be *godly in Chriſt Jeſus*, for herein the Knowledg of our eternal Intereſts lyeth: and if we can diſcern, that we are *godly in Chriſt Jeſus*, we ſhall eaſily deduce our *Title* to Chriſt, and a *Right* to eternal glory in him.

Now in our diſcourſe upon this ſubject, we muſt inquire,

Firſt, What is meant by *godly?*

Secondly, Why this expreſſion [*in Chriſt Jeſus*] is added, and what it imports, *all that are godly in Chriſt Jeſus.*

1. What it is to be *godly:* The words are, *All that will* [Εὐσεβῶς ζῆν], *live godly*, or after a godly ſort; now *godly* preſuppoſeth *godlineſs*, as the *Concret* doth the *Abſtract:* for *godly* and *godlineſs* are [*Conjugata*] *Conjugates*, and godly men are denominated, or called ſo from godlineſs.

Now Εὐσέβεια, *godlineſs*, among other ſounds it gives in Scripture, ſpeaks or ſignifies *Religion*, or the true way of worſhip of God. 2. Ha-

2. Having now shewed you what the word [*godly*] means, we come to the Addition [*in Christ Jesus*]: *All that will live godly in Christ Jesus.* For we might easily suppose, that it had been enough for the Apostle to have said, *All that will live godly, shall suffer persecution:* Why then doth he say, or what need had he to add, *All that will live godly in Christ Jesus?*

I Answer,

1. This expression [*in Christ Jesus*] is added as [*specifica differentia*], a *specifical difference* to distinguish the *Christian Religion* from all the rest: [Εὐσέβειαν ζῆν,] to be Religious, or Religion is the *Genus*, and [*In Christ Jesus*] is the *difference constituting* the essence of true Religion, putting it under such a kind, and *dividing* it from all other Religions, as from *Judaism*, which hates *Christ*, and *Græcism*, or *Ethnicism*, which derides *Christ*, and all salvation by *him*.

Constitutiva.

Divisiva.

1 Cor. 1. 22, 23. *The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness.* The *Jews* sought salvation by their *legal righteousness*, and the *Greeks* by their *moral virtues*, the *Christians* by *Christ crucified.* And so the meaning is this, *All that will live godly, or religiously in Christ Jesus*, that is, that profess the Religion of *Christ*, or the Christian Religion, they whose Religion is *Christ Jesus, shall suffer persecution.* And so they did in those days, those *Primitive* times, when the very *name* of *Christ* was so hated by the *Jews*, and the *Doctrine* of salvation by *Christ* (in opposition to all their *Gods*) was so impugned by the *Gentiles*.

Yet, because *Christian Religion* requires the highest holiness, and therefore carries a Divine *Energy* and virtue in it to supernatural actions, it consists not in *word* only, but in *power*. No Religion sanctifies, but this that is of *Christ Jesus*; what she teacheth, she *infuseth* into the hearts of her Children; she is *spirit* and *life*, because she carries *Christ* in her; and *Jesus Christ* came to *reform* and *renew* the world, to *destroy* sin, and *dethrone* Satan, and bring down Heaven upon the Earth, and put *God* and *Man* into an Unity again.

2. Therefore this expression [*in Christ Jesus*] speaks not only an *outward profession* of Christ Jesus, but also an *Union* with *Christ Jesus*, and an oneness with him: So that to be

godly

godly in Chriſt Jeſus, is to be *one* with Chriſt Jeſus; for this is the high priviledg which Chriſtian Religion puts upon her true Diſciples, that Chriſt *dwells* in them, and they dwell in him. This is an high Divinity; they are united to Jeſus Chriſt, as the branch to the tree, the graft to the ſtock, the members to the head; and if united, then they muſt alſo be one with him, and by reaſon of this unity, do not only partake of his *grace*, but alſo his *ſpirit* and *life*, in the ſame manner as we ſay, the members *move* not themſelves, nor *live* but by the life of their head. So that to live chriſtianly, it is not enough to ſay that we muſt be in *grace*, but we muſt live in the *ſpirit* and *life* of Jeſus: Foraſmuch as we are *one* with Chriſt, we muſt live *his* life, and be acted and guided by *his* Spirit. That life of Union which makes us *one* with him, cauſes us to live in his ſpirit and life. *Not I, but Chriſt Jeſus lives in me:* And therefore the life of a *Chriſtian*, is the life of *God* himſelf, who lives in us by his *Son*. Whence it follows, that as the *Father* lives in the *Son*, and the *Son* in the *Father*; ſo *we* live in Jeſus, and *Jeſus* in us: and becauſe *Jeſus* lives in us, the *Father* alſo lives in us; as you may find in *Joh.* 14. 23. *If any man love me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him.* Gal. 2. 20.

3. This expreſſion [*in Chriſt Jeſus*] ſpeaks *cauſality*; becauſe *all that live godly*, are *in Chriſt Jeſus*, as the *effect* in its *cauſe*, they have all their Being of *grace* from *Jeſus Chriſt*: I ſay, they are in Chriſt, as the effect in its cauſe.

They are in Chriſt Jeſus, as

1. In the *efficient* cauſe.
2. In the *exemplary* cauſe.
3. In the *conſerving* and *ſupporting* cauſe of all their *graces*.

1. They muſt be in Chriſt as in the *efficient cauſe* of all their graces. For God in giving us Chriſt in our nature, makes him thereby the principle of a *new life* in us, and wills, that as *himſelf* is the principle of the life of his Son in eternal generation; ſo his *Son* ſhould be the principle of our life in the new Regeneration of our ſouls, *with the waſhing of water by the word.* *As the Father raiſeth up the dead, and quickneth them, even ſo the Son quickneth whom he will*, whether Eph. 5. 26. John 5. 21.

ther dead in their graves, or dead in their sins. And again,

Vers. 26. *As the Father hath life in himself, so hath he given the Son to have life in himself:* i.e. to give life to others.

2. The godly are *in Christ* as their *exemplary cause*. They form up themselves to him. Men cannot be *godly*, unless they make *Christ* their Samplar; so that to *live godly in Christ Jesus*, is to *act* and *live* like unto Jesus Christ, to make *him* the *Idæa* of our graces, and the *pattern* of our life. All that wear the name of *godly* upon them, are obliged to *imitate* Jesus Christ: The greatest honour we can give him, is to *conform* our selves to his life and intentions; to imitate Jesus Christ, maintains our adherence to him. I beseech you, observe it, we *adhere* no longer to Christ, than we are *like* him, and we are not *in* him, if we do not imitate him.

Our life then must be a lively Image of the life of Jesus Christ. The first use a Christian is to make, is to look upon the Son of God as the *Prototype* and *Exemplar* of his life and actions, to express and represent him (as it were) *to the life*. As the *Son* of God is the Image and Resemblance of his *Father*, so must the *Christian* be of the Son. *We* must be by *grace*, what *Jesus* is by *nature*: the Son of God is the true life, and true model of *our* life.

Our interior and exterior life then must imitate and regard the exercises of the soul of Jesus Christ, and the actions of his sacred life.

1 Cor. 15. 49. What *Paul* saith in another case. *As we have born the image of the earthly* [*Adam*], *so shall we also bear the image of the heavenly*, i. e. of Christs glory, when we come to glory; so as we have born the Image of *Adam*, imitating him by sin, and following him by our own inclinations, we must also bear the Image of *Jesus Christ* copying out his life and actions.

God gave us a Law as a Rule of life; but he gives us a *living Law*, a living Rule, and form of life in Christ, and shews us *in him* the manner of conversation that we must follow, to live christianly, that is, to live a *new life*.

My Beloved, we should never have understood the *dimensions* of life, as it lyeth in the *law*, had we not seen it acted in *Christ Jesus*. By looking on, and taking some measure of the excellent life of Jesus Christ, we come to know what the

the life of holineſs is, that is commanded in the law.

And, obſerve it, The Lord Chriſt came not only to ſet himſelf before us to imitate him, but to give us a *grace* and *power* to imitate him, and put on his likeneſs: As *Paul* ſaith, *I can do all things through Chriſt that ſtrengthens me.*

Conſider it ſeriouſly, Many becauſe they lean upon Chriſt for pardon, and upon his righteouſneſs alone for ſalvation, believe luſtily, that they are in Chriſt Jeſus. But ye are not *in* Chriſt, till ye live *his* life; your *vital imitation* of Chriſt, ſpeaks your *Union* to Chriſt; if you are not *like* him, you do not *live* in him.

To imitate Chriſt,

1. We muſt ſhun all manner of *ſin*; *for he knew no ſin.* 2 Cor. 5. 21. And again, 'tis ſaid of him, *Who did no ſin, neither was guile* 1 Pet. 2. 22. *found in his mouth.* And 'tis ſaid there, *That he left us an* Verſ. 21. *example, that ye ſhould follow his ſteps, who did no ſin, neither was guile found in his mouth.* So then here lies our imitation of Chriſt, that as he had no ſin, ſo we muſt *ſtrive* to have no ſin in us. And, *my Beloved*, to what end are we religious, and pray, and put on a devout form upon our ſelves, if we favour our ſins in us? To pray againſt ſin, and yet indulge ſin in us, is to play the greateſt hypocrites: to pray like Chriſt, and not live like Chriſt, is the rankeſt diſſimulation.

And that you may put your ſelves into a *perfect* reſemblance of Jeſus Chriſt, you muſt mortifie *nature* in you; for Chriſt was pure in his *nature*, he was not only free from *acts* of ſin, but had an *unſtained nature*: and therefore to be like Chriſt, you muſt get all ſtains of ſin out of your nature; you moſt mortifie the Spirit and Inclinations of *Adam* in you; you muſt root out of the foundation of your ſoul, I ſay, you muſt put out of the very foundation of your Being, all hidden principles, all oppoſitions, inclinations and cuſtoms contrary to holineſs.

And therefore *Mortification* (which is in a manner loſt among Chriſtians) muſt be both *inward* and *outward*, nay chiefly of the *inward man*. The keen edg of Mortification muſt fall directly upon the root, the nature of man, the *heart* and *ſpirit* of *Adam* in us.

And therefore, though to abſtain from *groſs ſins*, makes a

fair and goodly ſhew in the *fleſh*, yet 'tis inſignificant, and ſtands for nothing before *God* and *Chriſt* without the other.

Spiritual ſins are the ſouls poyſon, the ſouls death: and there is no *carnal* ſin could reign in us, were it not held up by ſome *ſpiritual* ſin: ſpiritual ſin is the root upon which all carnal ſins grow. Spiritual ſins are the *Devils* ſins, he cannot act bodily and fleſhly ſins; he can be no drunkard, nor adulterer; he is a *ſpirit*, and ſins as a ſpirit: ſo are thoſe ſins we ſpeak of, proper to the ſouls nature that is a ſpirit; as ſelf-love, hatred of God, Idolatry, error in the mind and underſtanding, admiring of our ſelves, ſeeking our own glory, pride, unbelief, fears, cares, deſires.

Theſe are *ſpiritual wickedneſſes*, by theſe are we ſet fartheſt from God; nay by theſe we become *Anti-Gods*, and are the very *pictures* of the *Devil*; he cannot be a drunkard, or adulterer, but he can be proud, and envious, and malicious, and contentious, and ſelf-ſeeking, and vain-glorious, and in theſe *we* play the *Devils*.

And therefore I ſay, our Mortification muſt be inward, it muſt fall upon our inward and ſpiritual man of ſin within us.

And therefore by *Mortification* we underſtand not only *corporal auſterities*, ſuch as affect the ſenſe, as *macerations*, *faſtings*, and other *external exerciſes*, which rob the *ſenſe* of what is moſt agreeable to it, which though they be *good*, and ſometimes *neceſſary*, yet are not the *principal*; but we intend (I ſay) *inward Mortification*, whereby a man *purifies* his heart, *annihilates* the ſources within, *drys* up the fountains, and *pulls up* the inward roots of vice; he dyes to himſelf, kills the ſeeds of ſelf-love, though hid in every thing, gets victory over *himſelf* and his inclinations; his principal care is to annihilate his reaſon, and underſtanding, his will, his intentions, his deſires, his propenſities, as far as they are corrupted, chuſing in all things that which is moſt pure.

And now he becomes moſt *conformable* to the ſpirit and purity of *Jeſus Chriſt*.

And therefore to this he wholly addicts himſelf; herein he is very vigilant, he knows it generally as a *maxim*, that the more the heart of man is filled with the *creatures*, and the

the love and regard of *himſelf*, the more he is ſeparated from *God*, void of his *ſpirit* and *true virtue*.

2. To imitate *Jeſus Chriſt*, is *not* only to do what is *good*, but to do it in the *ſpirit* and *diſpoſition* of Jeſus.

Men *will* be doing good actions, they cannot help it, they have ſo much light, and are ſo inwardly convinced; but we muſt remember that our actions muſt be ſo done, as to be *Chriſtian*, and worthy the Son of God. They muſt be holy, and to be holy, they muſt be accompliſh'd in the *ſpirit*, and by the *principle* of grace, *i.e.* the Holy Ghoſt, the Spirit of Jeſus. Our actions, to be Chriſtian, muſt be done in the ſpirit and diſpoſition of Jeſus Chriſt; that is, *Chriſt* muſt do them in us, the ſpirit of Chriſt muſt act them in us: we muſt do all with the very heart of Jeſus Chriſt; you know all our good actions are nothing without the heart, *My ſon, give me thy heart.* Now the heart from which we do them, muſt be the very heart of Chriſt in us. Thus *Paul* gives witneſs of himſelf: *God is my Record, how greatly I long after you all, in the bowels of Jeſus Chriſt.* So, if you reprove ſinners, if you tell others their faults, if you do works of mercy, you muſt do all in the *bowels of Jeſus Chriſt.* Phil. 1. 8.

So then, it is not enough barely to do what the *Son* of *God* hath done; we may deceive our ſelves herein, believing we do much when we do nothing of value; becauſe *Jeſus Chriſt* being *man* as we are, and converſing among them, no doubt but we may find ſome conformity and reſemblance to him, even among the wicked in the common ſtates of men. Many ſuffer, and are oppreſſed, many poor and humbled, many ſequeſter themſelves from the pomp of the Court, and live in the obſcurity of a retired life; many faſt and pray, and do almoſt all the outward actions, that the *Son* of *God* did upon the earth. *He* was man as we are, *we* are men as he was; *he* did good, *we* do *ſome* good; this is no imitation of him.

The reaſon is, becauſe it is not enough to do what he did; but we muſt do it with the ſpirit, in the diſpoſition, and by the ſacred principle that he operates. This few perſons mind: it is not enough to do, but we muſt do it by a principle of grace, not of general grace (compriſed under the common name we give to all the gifts of God), but of

grace which gives us Chriſt, communicates to us his ſpirit, and puts us into the holy diſpoſition of his ſoul; and doing all things by *this* principle, we imitate the Son of God, ſo far, that our natural and common actions are withdrawn from their meanneſs, and are of great account with God, as being operated by the ſame principle, and with the ſame diſpoſitions of the Son of God.

Herein appears the great difference between *Chriſtian virtues*, and *moral* or *humane*. A man that hath *refined principles* and perfections, and acts according to them, may be called *good*; but a man that *is in Chriſt*, *is a new creature*, and hath *another* goodneſs, a *new* goodneſs, and his actions are conformable to this *new Being* and *life*. To difference *Chriſtian* virtues from *Moral*, we muſt be one with Chriſt, and conſequently muſt not operate but with him; for this cauſe he gives us his ſpirit whereby we act, or he acts in us. It follows, they are not ſo much our virtues, our graces, as theſe of *Jeſus in us*.

The ſpirit and diſpoſition of *Jeſus Chriſt* in all his ſervices looked upon the *Will* of *God*, the *glory* of his *Father*: *I ſeek not mine own will, but the will of him that ſent me. I came down from heaven, not to do mine own will, but the will of him that ſent me.* And again, *I honour my father, I ſeek not mine own glory: He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him,* [as Chriſt did] *the ſame is true, and no unrighteouſneſs is in him.* You ſee what Chriſt aimed at, and which way his ſpirit and diſpoſition looked out, in all his actions *the will* of his Father, the glory of his Father; and in purſuit of that doth what is moſt contrary to his own intereſts, conceals nothing, though it coſt him never ſo dear to declare it: his Fathers honour only ſate upon his ſpirit.

John 5. 30.
John 6. 38.
John 8. 49, 50.
John 7. 18.

Now if you would truly and rightly imitate *Jeſus Chriſt*, you muſt not only be found doing good, but you muſt do it in the *ſpirit* and *diſpoſition* of Jeſus Chriſt. Thou muſt not honour thy ſelf, nor ſeek it from others; you muſt not attend your own advantages, ſomewhat of glory or profit to your ſelves, but labour only the bringing honour to God. If we imitate Chriſt, Jeſus Chriſt doth all in us, *acting* and referring all our actions to the glory of his Father, as *Chriſt* did

did; ſo muſt the *Chriſtian*, his *center* muſt be the boſom of God, all his actions and ſufferings muſt be pure, and referred to the glory of God; his intentions muſt look only upon God, his deſires muſt be only to pleaſe God, his care only to follow God, his contentment wholly in God. Thus, I ſay, his thoughts, his deſigns, his works muſt bear the Image of Jeſus Chriſt; he muſt do all of God, all to God, and all for God.

3. We muſt imitate Jeſus Chriſt in ſelf-denial.

4. We muſt imitate Jeſus Chriſt in accepting humiliations and ſufferings. *If any man will be my diſciple, let him deny himſelf, and take up his croſs and follow me.* The Apoſtle alſo, who is but the *eccho* of Chriſt, reſounds the ſame leſſon, when he ſaith, *That Jeſus Chriſt ſuffered for us,* [and that we muſt imitate him] *leaving us an example, that we ſhould follow his ſteps.* After this ſurely we cannot in reaſon find any thing *hard*; for if Chriſt from his *birth* to his *death* hath *eſpouſed* ſufferings, and *embraced* the croſs: Wherefore ſhould we refuſe [being his *Children*] to *live* and *dye* as he did? For as the Chriſtian muſt be the Image of Chriſt, ſo he muſt bear with Jeſus Chriſt all ſorts of commotions, and pains, humiliations and ſufferings, that our life may be an expreſs Image of his life, which appeared always in deſertions, lowneſs, and ſufferings; ſo ours muſt be but the ſame ſtate of ſufferings, when he calls us thereunto. 1 Pet. 2. 21.

5. Imitate Jeſus Chriſt in love: the love of a *Chriſtian* muſt be the ſame with that of *Jeſus*. Herein appears the great difference between *Chriſtian* vertues, and *Moral* or *Humane*. For inſtance,

The love that God requires of a Chriſtian, muſt not be,

1. That of a *Pagan*, who loves them that love him.

2. Nor that of a *Politician*, who loves according to his *humour* or *intereſt*.

3. Nor that of a *Jew*, who loves not but out of an *hope* of reward promiſed, or a *fear* of judgments.

The love of a *Chriſtian* muſt be the ſame with that of *Jeſus Chriſt*, that is, he muſt love with the ſame love wherewith Jeſus loves; he muſt love with the love of Jeſus, as he muſt live the life of Jeſus. *Walk in love, as Jeſus Chriſt hath loved* John 13. 34.

loved you: *I give you* (ſaith Chriſt) *a new Commandment, that ye love one another, AS I HAVE LOVED YOU.* To love is no *new Commandment*, this law was imprinted in our hearts from the beginning of the world; but the *manner of loving is new*, that is, to love by the *ſame love* wherewith *Jeſus* loved us. Now thus muſt we love, we muſt love with a *new love*, the *new love* of Jeſus hath made it a *new Commandment*. Oh! how great is this love! how pure! how free from all ſelf-intereſt! how ſtrong and powerful, ſince it is the ſame love that made Jeſus to be *born*, and *dye* for us, even then when we were his enemies, and ſin reigning in us!

And therefore we muſt love our enemies, with the love of Jeſus Chriſt: we muſt love our enemies with the ſame love, wherewith Chriſt loved us when we were his enemies. And therefore we muſt pray for enemies, for ſo did Chriſt for his: *Father forgive them*; ſo did *Steven*, *Lord, lay not this ſin to their charge.*

3. Chriſtians are in Chriſt Jeſus, as in the *conſerving* and *ſupporting cauſe* of their graces. The Saint is in Chriſt much like as the *accident* is in its *ſubject*, for as [*Accidentis eſſe eſt ineſſe*], the *Being* of an accident, conſiſts in its being in the *Subject*; ſo the very being of a Chriſtian lyeth in his being in Chriſt; *he* lives, and his graces live, while he is in Chriſt; he is loſt, and all his graces are loſt, if he be once ſeparated from Chriſt: *Abide in me, and I in you; as the branch cannot bear fruit of it ſelf, except it abide in the vine, no more can ye except ye abide in me.* John 15. 4.

Sirs, Are ye in Chriſt? be ſure you keep in him then, for *out of him* ye dye and give up the ghoſt; as the fiſh dyes out of the water, and the coal dyes out of the fire, ſo grace dyes and expires out of Jeſus Chriſt.

4. This expreſſion [*In Chriſt Jeſus*, [*All that will live godly in Chriſt Jeſus*] ſpeaks ſubjection to Chriſt. We cannot be *in* Chriſt, but we muſt be in him as our *Head* and *Sovereign*; we are in him [as *Regnum in Rege*] as the *Commonwealth* is in a *King*, that is, in the *Power* of a King, and as the members are in the head, under its *Regency*, to be ruled by its *Influence* and *Authority*; ſo are we in Chriſt: we are *in* him, that we may be *under* him, to be ruled and guided

guided by him. The *Son* of *God* hath *infinite rights* to *US*, and we have *infinite obligations* to *him*, which the *ſhortneſs* of our days will not give us leave ſufficiently to admire, nor the *weakneſs* of our ſpirits to comprehend.

The law of ſubjection to Chriſt is *fundamental*, and belongs to the *conſtitution* of Gods ſpiritual Kingdom: for government, in the very eſſence of it, is an order of *ſuperiority* and *ſubjection*; the conſtitution of government lyes in determining the *perſon* that ſhall govern, and the *parties* that ſhall be governed: ſo the conſtitution of this Divine and Spiritual Kingdom of God is in his appointment of the *Soveraignty* of Chriſt, and the *Subjection* of Man to him. *Soveraign* and *Subjects* are the *eſſential* or *integral* parts which give eſſence to government, and conſtitute its being and exiſtence: to *obey* is the eſſence of Subjects: this ſubjection is the very eſſence of the *Church*, and ſo of the *Chriſtian*.

Our ſubjection to Chriſt conſiſts,

1. In an act of *Honour* and *Adoration*.
2. In an act of *Oblation*.

1. In an *act of honour* and *adoration*. The *Lord Chriſt*, the *Son* of *God*, is infinitely adorable, and we are *obliged* to honour and adore him with ſo much *neceſſity*, that the very *Devils* and *Damned* are forced in ſome way to do it. To form this *Act*, we muſt acknowledg Jeſus Chriſt the Son of God, both *God* and *Man*; we muſt regard him as our *Soveraign* and *Redeemer*, as the *cauſe* and *principle* of all our happineſs; we muſt annihilate our ſelves before him, and humble our ſelves even to the bottom of our ſouls; we muſt accept him as our *God*, *King*, and *All*.

2. Another act of ſubjection to Jeſus Chriſt, is an *act of Oblation*; whereby the ſoul offers her ſelf wholly to Jeſus Chriſt, and renouncing *her ſelf*, reſigns into his hand all that ſhe is, all the power that ſhe hath over her ſelf, over all her actions, over all things; and to make her ſelf more the ſervant to Jeſus in a perfect condition, ſhe renounceth her own *liberty*, and all the uſe ſhe can make thereof, giving it up into the hands of the Son of God, of whom ſhe received it, granting him all the right that he had to diſpoſe thereof, to order it as *he* pleaſeth; that being ſo reſigned to Jeſus, ſhe may not *have* any thing more, nor *be* any thing more;

more, but that *he* may *be* all, *have* all, and *operate* all in her. This act puts the soul into a *perfect denudation*, and makes her entirely *dependent* upon Christ to be led according to *his* will.

1. Let us then acknowledg the Soveraignty of *Jesus* over all creatures, and over us in particular. Confessing that he is our King and Soveraign; let us adore his Supream Authority: it is *life* and *happiness* to *know* and to *serve* Jesus Christ.

2. Let us submit actually to his Power, not out of *constraint* or *necessity*, as rebels, or slaves, but out of *choice*, *love*, and *fidelity*, as our *Prince* and *Jesus*.

A Christian in this state looks upon himself only as a *servant* to Jesus, and acts in all things only in the spirit of *humility* and *subjection* to him.

This state of service is *proper* and *essential* to the creature in regard of God: the creature is essentially dependent and subject to the Creator. It is an indispensable estate, the creature may as soon cease to *be*, as cease to *depend on*, and be *subject* to the Creator.

It is *essential* also unto all *Christians:* the first step of our entry into the *Church*, and into *Faith*, the first *operation* of grace upon our souls, is to become servants to *Jesus Christ*. This subjection is the *first promise* we make to God by a solemn publick profession in the Church by *baptism*; there we devote our selves to Jesus Christ, to belong to him, to depend on him, and we enter our selves into the state of *servants*, and vow our selves to Jesus Christ as such. So that by one and the same *sacrament*, we are made the *Children* of God, and received his *servants*; and consequently we are in the house of God, both as *Sons* and *Servants*; yet so, as that we are his *Children* by *grace*, his *Servants* by *nature*. The state of subjection is *essential* to the Creature, and to the Christian; so the same state is *essential* to the *Piety* of Christians, and a *godly life*; and therefore they who would establish themselves in Piety or Godliness, must begin their establishment in this subjection, for we must bear a relation of *love* and *inclination* to Jesus Christ, as we do of *purchase* and *necessity*; we are so much the more *Gods*, and consequently the more *perfect*, by how much we are the more *abased*

and

and *deveſted* of our ſelves, entirely depending, and faithfully operating under the *Power* and *Will* of him, who makes himſelf *ours*, that we may be *his*; and hath purchaſed us to himſelf at an ineſtimable rate.

In three points the ſoul of ſolid *Piety*, and the perfection of *Chriſtianity* conſiſts,

1. That we are united to *Chriſt* as our head, and we his members.

2. That in this Union we live by his Spirit.

3. And follow his motions.

The ſoul then muſt reſign and offer up to Chriſt her heart and will, her underſtanding and power, to the wiſdom, will, and power of Jeſus Chriſt in all matters of eternal ſalvation.

This reſignation is the root and ground of all obedience and ſervice; by it we renounce all other Powers, Lords, Maſters, Teachers, Redeemers, and eſpecially the *Devil*, *World*, and *Fleſh*, ſo as to account *them* our *Enemies*.

And ſeeing the perſon ſubmitting is a *guilty* perſon, this reſignation cannot be performed without an inward acknowledgment of his own ſin, guilt, baſeneſs, miſery, with godly ſorrow; a deteſtation of ſin, and a returning to obedience again. And being guilty perſons, impotent and unable to help our ſelves; in this reſignation we renounce all confidence in our ſelves and all other things, ſo as wholly to relye upon *Gods mercy*, and *Chriſts merit*, as without which we muſt periſh everlaſtingly, which ſo works upon us, that by ſubjection we do *gladly* and *willingly* bind our ſelves to be his perpetual *ſervants* and *vaſſals*.

And therefore as according to law, the *ſlave* is no more his *own*, nor hath *any right* over any thing, but is wholly left to the power and pleaſure of his *maſter*; ſo by this Obligation the *Chriſtian* puts himſelf as nothing before Jeſus Chriſt; he gives place to all his rights of *Nature* and *Grace* to be *only* the ſubject of Chriſts Power and Divine Will.

And though we are all *ſervants* to Jeſus Chriſt by *right* and *purchaſe*, (as we ſaid before), yet we will *be* ſuch alſo out of *good will* and *affection*, giving him a *new power* over

us, *i. e.* by our own *voluntary consent*, and *free choice* to be so, that we may be *Captives* to his *love*, as well as to his
Col. 1. 13. *Power*, and submit to the *designs* of the *eternal Father*, who did so graciously *deliver us from the power of darkness, and translated us into the kingdom of his dear son.* This, this it is to be in Christ, to be in Christ, is to be in this subjection to Jesus Christ.

And now, *My Beloved*, we who say, we have taken Christ, and are in subjection to him, let us weigh well what we say, and consider with what sincerity and faithfulness we deal with the Son of God. For seeing that we *avouch* that we leave our selves wholly to him in the quality of *servants*, and make profession to have nothing which is not his, and of him, and that we yield up all to him, even to the use of our own life and *natural liberty:* What have we more to think of, but sincerely and faithfully to *accomplish* what we *profess?* What have we more to do, but to make our life *conformable* to what we say? *i. e.* to *subject* our selves in will and deed to the Greatness and Soveraignty of Jesus Christ: I say, *in will and deed*, for it would avail but little, to say it only with the mouth, and have it in the thought, if all our actions be full of our own will; I say, it were to little purpose to subject our selves by *words* to the *Soveraignty* of Jesus Christ, to the *conduct* of his Spirit and *motions*, if in the management of our life we follow the Spirit of the *World*, and live in a continual desire to satisfie our selves and our own inclinations. Let us mind this, because so many *deceive* themselves in the *godly life*, which they so easily profess, contenting themselves with the *superficies*, and neglect the rest.

Remember that he, who says, we must adore God in *Spirit*, said also, we must adore him in *Truth.*

5. This expression *in Christ Jesus* [*All that will live godly in Christ Jesus*] speaks the *end* of a *godly life:* Christ Jesus is the end of a godly life: they that live *in* Christ Jesus, do live *to* Christ Jesus: to live in Christ Jesus, is not only to live by the *virtue* of Jesus Christ, but also to the *glory* of Jesus Christ, to seek *his* praise, and to have *his* honour in our eye: the *godly life* is not only *from* Christ, but *for* Christ.

Chriſt. And therefore they that *live godly in Chriſt Jeſus*, they *derive* it *from* him, and *direct* it *to* him; they breath for him, and bring forth all their actions for him: for this is eſſential to an Evangelical life, to do all in the ſtrength of Chriſt as their *root*, and to do all for Chriſt as their *end*.

And if this be a *godly life*, to live to Chriſt; then let us ſo think of him, and ſo do, that from henceforth our *hearts* and *mouths* may neither *ſpeak* nor *think*, but of him; that all things elſe may be of no ſavour to us, that nothing enter our ſpirit, which *reſenteth* not the Spirit and Odour of Jeſus Chriſt, and *reſpires* not his honour and glory. I ſay, let us be vigilant and faithful to *do* and *deſire* nothing but the honour of Chriſt, to regard nothing but his pleaſure and glory, ſo as to have no eyes but for Jeſus; no more life, but what is conſecrated to the honour of his Soveraignty and Greatneſs.

Uſe. We have ſhewed you what a godly life is, and how you may attain a godly life. Let us now ſtir you up to attain this godly life.

1. Let me take St. *Pauls* word to *Timothy*: that which he recommends to him, is, *Piety*; *Exerciſe thy ſelf unto godlineſs*. 1 Tim. 4. 7.

Truly all *virtues* are *good*, and all *ſuitable* to the ſtate of a Chriſtian, the *acquiſition* and *practiſe* of them all *uſeful* and *neceſſary*; but he would have his *prime* and *chief* care be, *To exerciſe thy ſelf unto godlineſs*: for *godlineſs* is the Ornament and Miſtreſs of all other *virtues*; it leads us to God, and makes uſe of all *virtues* to conduct us thither; and having no Object but God, teaches us the worſhip and honour that we muſt render to him, and like a *good miſtreſs*, puts us into a ready and eaſie practiſe of virtues, and entertains us in the exerciſe of actions that honour God, and are acceptable to him.

2. Godlineſs is profitable: as *Paul* ſaith in the ſame place, *Bodily exerciſe profiteth little, but godlineſs is profitable to all things, having the promiſe of the life that now is, and of that which is to come.* 1 Tim. 4. 8.

True godlineſs is one of the principal foundations on which *Chriſtian perfection* ſtands, and is ſupported. In the conduct of men all actions and exerciſes of their life are ruled according to the *Piety*, and (as we commonly ſay) according to the *Devotion* they have. If their Piety be not *well-laid*, the reſt of the Chriſtian life will be *unconſtant*, and its exerciſes very *uncertain* and *ſuperficial*; as we ſee in the devotion of many, which is only in the exterior, *Who* (as the Apoſtle ſaith) *having the form of godlineſs, deny* [and deſpiſe] *the power thereof.* In ſuch ſouls we ſee nothing ſolid, nothing but inconſtancy in their lives, imperfection in their actions, diſquiet, diſturbance, and adherence to ſeveral creatures in their ſpirits; a ſmall blaſt of adverſity over-turns them.

Object. *But it is an hard thing to be godly: we have Satan oppoſing us, and he is too hard for us, beſides our own corruptions and ſtrong temptations.*

Anſw. While we ſtrive to be *godly*, we may ſafely expect the *Preſence* of God: he is never wanting to thoſe that ſeek after him, and never fails thoſe that engage in his *quarrels.* As he who *plots* ſin, ſhall be ſure to find *Satan* ſtanding at his right hand; ſo he that *purſues* after *God* and *Holineſs*, ſhall find *God* nearer to him, than he is to himſelf. God hath not *forſaken* the earth; but as he ſuſtains the *whole univerſe*, much more *thoſe* who are ſeeking grace and participation of himſelf.

Are you then ſtriving to be godly, and aiming at a Divine life? His almighty arms will bear you up, and he'l cheriſh you with his own goodneſs. Whereſoever God beholds any breathings after himſelf, he gives life to them, as thoſe which are his own breath in them: where there is any ſerious and ſober reſolution againſt ſin, any real motion towards God, there's the bleſſing of heaven in it. He that *planted* it, will alſo *water* it, and make it to *bud* and *bloſſom*, and bring forth fruit.

Object. *But a godly life is an afflicted life.*

Anſw.

Anſw. You have heard that *grace* in us is the life of *Jeſus* in us. We ought then to know what his life was.

The life of Jeſus is, *Divinely Humane*, and *Humanely Divine:* he is *God* and *Man*, and therefore lives a life *Divine*, and a life *Humane*.

As *God*, he lives the life of God in the boſom of his Father; a life of Glory, Power, and Majeſty.

As *Man*, he lived the life of Man in lowneſs, humiliation, in impotence, in ſufferings; ſo that at the ſame, he is *living* in the boſom of his Father, and *dying* on the arms of the Croſs.

There he reigns and governs, and judges all the world; *here* he is accuſed, and accurſed, condemned and crucified; at the ſame inſtant, he is in the exaltation and greatneſs of his Majeſty, and in the lowneſs and humiliation of our Humanity.

Such alſo ought the *Chriſtian life* to be: on the one ſide it is *great*, ſeeing grace makes us the Children of God, elevates and unites us to God. On the other ſide the ſame life is obſcured, dejected wholly in the ſpirit of humiliations and privations: for grace cannot reign in the ſoul without operating therein annihilation, death, and humility.

Again, The Saint by his Union to the *Son* of *God*, *is raiſed up, and made to ſit in heavenly places in Jeſus Chriſt.* Eph. 2. 6. And at the ſame time the life of a Chriſtian is expoſed here to Temptations, derided by men, and condemned by the world; at the ſame time it is in the *greateſt cheriſhing* of God, and under the *fierceſt agitation* of the Croſs.

So that an *afflicted godly life* ſhould be no wonder, being compared with the life of *Chriſt*. Beſides, God *enlightens* the ſoul by grace; 'tis granted, but 'tis in *annihilation*, he *upholds* her, but 'tis in *confounding* her; he *unites* her to him, but it is in *ſeparating* her ſometimes from himſelf: and ſhe remains ſeparated from God, as long as ſhe remains upon earth. *While we are in the body, we are abſent from the Lord*; 2 Cor. 5. 6. ſo ſhe is at once *united* and *ſeparated*.

Again, This is the Conduct of God over his *Church*. If we reflect upon the *higheſt* works, we ſhall find he puts not on the Ornament of Grace, he lays not the foundation of her,

her eſtate, but in lowneſs, his grace, his gifts, his ſpirit, and his communications. When did he come down from heaven, and give her his law, with ſuch appearance of *glorious Majeſty*, as never the like was, but when he had brought her into a *wilderneſs*?

When the Lord Chriſt inſtituted the *Sacraments*, which are *Conduit-pipes* to convey his graces to his Church, he choſe *bread*, *water*, ſuch things as are mean, little or nothing eſteemed among men.

In the *Birth* of the Church, he took the *Croſs* for the *Throne* of his *Empire*, a *Calvary* for his *Seat-Royal*; he rejected an *eſtate* by *Poverty*, *Sufferings*, and *Martyrdom*: and at this day he doth the ſame in the *Regency* of his Church.

And according to Gods proceedings in the Conduct of his *Church*, is likewiſe his carriage in the ſanctification and government of our *ſouls*; he leads them by the Croſs, he retires from them, he hides himſelf, he leaves them in privations, he humbles them, annihilates them, ſmites them, overthrows them.

Whereby is diſcovered, how they are (as I think) deceived, who in their devotions and religious exerciſes ſeek reſentments, enjoyments, content and ſatisfaction, and would know and feel the *excellency* and *elevations* of grace; I call it a deceit (as I ſuppoſe) for *Chriſtian grace* conſiſts chiefly in privations, in lowneſs, in rigours, and that is it they ſtand moſt in fear of, and avoid.

But as the life of Jeſus began in *poverty*, and ended on the *Croſs*; ſo a *perfect Chriſtian*, who would live a life of grace, muſt reſolve to walk among *Thorns*, to bear privations, and ſuſtain deſertions; for the *Croſs* and *Thorns* are things proper to *Chriſtian-grace*, and to the *love* of Jeſus.

Let us not ſo much ſeek after aſſurance of heaven as a thing to come, as after heaven it ſelf preſent in us. For where *Heaven* comes into a heart, it will bring its own light, comfort, and aſſurance along with it. Get *Heaven* into your ſoul, and you will eaſily have the *aſſurance* of Heaven.

Let

Let us have a fire in a room, and we ſhall quickly have the *light* and *warmth* of it there alſo.

Men ſeek the *aſſurance* of Heaven as a thing *to come*, but neglect the *preſent* power and poſſeſſion of Heaven it ſelf in their ſouls. Oh! let us get the *Sun* it ſelf into us, and then we ſhall not be without its *ſhine* and *ſmiles* within us.

F I N I S.

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